

Pavilion of
the Sacred Relics
The Sacred
Trusts
Hilmi AYDIN
The Light

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Topkapı Palace Museum, Istanbul

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Light


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Color Separation and Printing
Mas Matbaası, Istanbul, June 2004
Dereboyu Cad. Zağra İs Merkezi B Blok No:1 34398 Maslak-İstanbul

Binding
Numune Basımevi, Istanbul

Published by The Light, Inc.
26 Worlds Fair Dr. Unit C
Somerset, New Jersey, 08873, USA
e-mail: contact@thelightinc.com
www.thelightpublishing.com

Library of Congress Cataloging-in-Publication Data is available

ISBN 1-932099-72-7

www.thesacredtrusts.com

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INTRODUCTION

THE SACRED TRUSTS

The past, future, and the present are each various dimensions of a single unity. We are able to relish this unity as we sense these various depths of time—one being essential, the others secondary and intertwined. There are some objects, however, which are like a point or a line drawn, connecting us with our spiritual roots. Through the associations they conjure, we can delve more profoundly into the past and we can cherish hopeful expectations for the future, armed with a persistence, endurance, and determination that are necessary for the time to come.

Today, we take in the fragrance of some objects around us that have come from the past as if we are inhaling the scent of a rose; we kiss them and show them the greatest possible reverence. In return for such devotion, we feel as if we are able to observe all times past; these objects bring to us those times when they were used in every day life and treated respectfully. Almost all of these objects appear as if they are animate … alive, but silent. We can witness exceptional meanings reflected in them, meanings not disclosed to all, and we love them as if they were a part of us. With every meaningful look we bestow upon them they reveal through their portals a glimpse of the sweetest dreams and fantasies, inviting us into their time. We find ourselves together with them, cradling these objects in the most intimate amity, breathing in the soul and meaning that is contained within them as if we were inhaling pure mountain air.

Whenever we observe such treasures with a heartfelt vision, we are aware of the fragrance infusing our souls … the fragrance of aloe wood or cedar that drifts up as the ancient chests and closets of our grandmothers, perhaps even those of their grandmothers, are opened … we imagine ourselves in a mysterious world, dumbstruck as we witness the many things that these antiques have to say, speaking without words or sound.

The value of these objects and items is not qualified by their usefulness today, but rather by the meanings that they evoke in us. As we perceive on them an indelible mark or a trace left by the past or by our faith, we rejoice, seeking in them a profound solace rather than mere feelings that are generated only by the thought of their practical use; we sail off into the vastness of timelessness, free from the stresses and strains of our day.

In these ancient objects, displayed in museums or in a corner of our house, we discover the memories and dreams that we once fantasized about; we become exhilarated visualizing the

reverently touching hands, the faces inhaling their scent, the lips kissing them as if these people were still among us.

In the presence of these objects, we remember with honor the beliefs, culture, and customs of our beloved and admired ancestors. We regard them as if they have been suffused by the spirits of our ancestors, for whom we have cried so much, and we have been consoled by their memories, as we are able to picture these noble people as being present.

Given all this, then, what if instead of objects that belong to our immediate family, these objects were the Holy Mantle that brings to mind Prophet Muhammad, humanity's tableaux of pride, or a blessed robe worn by Ka'b ibn Zuheyr Ibn-i Ebi Sulma, the poet of Banet Suad, an object treated with the utmost respect by Muslim sultans throughout the past ... or the holy standard, 'Uqab, from which the Messenger of God never parted ... or strands of the Prophet's hair, like bouquets of flowers which had been carefully collected in that brilliant age thanks to the devoted care of the Companions and the absolute respect of the followers ... or the elegant sword of the King and the Master of the Sword (Sahibu'l-imame ve'l-kadib), which the Prophet carried in every military engagement, never stained by human blood, a sword which never hurt any person ... or a holy fragment which fell from his pearl-like teeth when struck by a rogue pebble burning with passion to touch those precious jewels during a battle ... or his most praised staff which he carried with him as Master of the Staff (Sahib-i Asa) ... or his bow that he pulled back only once throughout his life, aiming at the limbs of someone who was preparing to strike him down ... or the imprint of his foot which kings longed to wear as a crown ... what would our emotions be then?

Or imagine you come across the cooking vessel used by the prophet Abraham, the wonderful rod of Moses, the turban of Joseph, the holy sword David crafted with his own hands, peace and blessings be upon them all, swords belonging to some of the "Ten Companions" blessed with glad tidings to enter Paradise, the Holy Qur'an 'Uthman ibn Affan was reading when he was martyred, may God be pleased with them all ...

Or maybe the robe of Imam Abu Hanifa, the felt cap of Uways al-Qarani, the cap of 'Abd al-Qadir al-Jilani, the golden and silver reliquaries of the Black Stone, the golden rain gutters used at the Ka'ba. Each of these is a sacred trust and object worth the world.

They are all so sacred and important that each one is peerless ... the respect and reverence that our entire community—from sultans to statesmen, from scholars and saints to all levels of the public—has displayed has no equal either.

From the very first day, the sultan assigned the most precious room in the palace for these relics, and showed them an extraordinary reverence. He kept this holy place, the Apartments of the Holy Mantle, always active and illuminated by Qur'anic recitations read by the best hafizs, exhibiting a dizzying love for the Prophet and all the messengers as well as the righteous ones.

Since this first day, this exceptional place has been a visiting site and resort for hearts in search of peace, hearts filled with love of the Prophet, and we hope that this will continue forever.

The accessories and sacred relics contained inside this pavilion should not be regarded as if they are mass-produced rudimentary, meaningless, abstract souvenirs, or even as antiques. The interior design and the dynamic objects inside are the flowers of a perfectly designed garden. The design and contents within are so much in accordance with the inherent value of this room and with its overall atmosphere that everything appears to have come out of an original universal plan. The objects and the location are situated in a perfectly harmonious form, such that no other museum hosts anything like this ideal blend of taste and beauty. The moment one enters this pavilion, one feels to be in the company of the saintly ones who are dear to God, in a special hermitage outside this world; one feels imbued with a different aura, and one desires to rest there, never to leave. One looks at these invaluable objects, each associated with a certain exalted personality, and views "time" cascading outside, as if it has been squeezed into a lamp. One is enchanted by its charm in a state of mystical ecstasy, musing at the infinite fantasies.

When souls attain the capacity to feel sensations that emanate from the objects in this room deep inside them, they are able to transcend their nature, reveling in the most exquisite poetry. Flowers embedded in the soul blossom with alluring colors of feelings. A profound satisfaction fills their entire existence. Breathing with relief and with a smile dancing on their lips, people think this place has achieved such glory at the hands of spiritual beings.

Travelers, absorb so much from associations with these objects, delving into exotic dreams, and feeling they have experienced a different life at a different time. They are alarmed by the sudden transformation of the current constricted moment and location into a new realm. Then they fall silent, activating their memories, voyaging into a deeper poetry. Through a meditative perception, they hear the quiet noise of a number of events and assume each object to be an intimate historic personality. Every object stands like a close friend, waiting for a warm silent embrace. Who knows, travelers perhaps hope to enter the era of these objects by taking a small step forward ... they are listening hard and are intoxicated by the scenery until they awake from this sweet dream.

The Sacred Trusts have always been duly revered by the hosting community and treated in a ceremonial fashion. When we view them, we are prompted by a sensation of respect for religion, and our hearts have been guided as if by a compass. We have refreshed our bonds with those exalted persons to whom they are connected, and we sense their glory. Even at times when disrespectful behavior has shaken our sacred values, we have humbly greeted these objects and strived to maintain our admiration.

We are now introduced to a masterpiece which will give us an opportunity to step into the mysterious realm of the Sacred Trusts, delve into the dazzling memories of the past at every

page, and depart for a journey into the eras where the light of our ancestors rains down on every place and time, each with a different magnificence and eminence. We sincerely believe that The Sacred Trusts will speak to appreciative readers through each and every paragraph, picture, and sentence, and that this book will compose outstanding melodies for those who are loyal to their spiritual makeup. It will perhaps deliver the most amazing sermon to our imagination, speaking even more eloquently than the most colorful, comprehensive, and meaningful speech.

Our heartfelt congratulations go to Hilmi Aydın, who, instead of announcing the heartbeats of the past, the projects of today, the plans and activities, and the hopes and dreams of the future, has rather devoted this invaluable work to our cultural life. We believe that the company of such will give us comfort and solace along the lengthy and thorny paths, helping us to extract ourselves from many chaotic dilemmas with its melodies from the past, each composed in silence. Special thanks are due to Kaynak Publications and its staff, primarily Talha Uğurluel, Ahmet Doğru, Engin Çiftçi, and Murat Arabacı who shared the enormous labor involved throughout the project.

***



PREFACE

The Companions of Prophet Muhammad, peace and blessings be upon him, loved him more than their own souls. Just as they practiced the essentials of the religion he preached, they also saved material objects connected with him as an expression of their love. Many of these sacred relics—including the Prophet's clothing, his weapons, his staff, his flag, his tooth that broke at Uhud, and even strands of his hair—were passed on to future generations. Those fortunate persons who preserved them were anticipating blessings: that is, they were seeking God's blessings through respect for the Prophet whose greatness they had witnessed. Hadiths indicate that the Messenger of God was tolerant of actions stemming from love of God and His Prophet, and that he did not object to people taking the water he had used for ablution or his rose-scented sweat while he was sleeping. In fact, the Prophet personally gave Ka'b ibn Zuhayr one of his mantles, which is now preserved in Topkapı Palace. He also sent the mantle currently in the Hırka-i Şerif Mosque to Uways al-Qarani by means of another Companion, and he requested that strands of his hair cut during the Farewell Pilgrimage be distributed to the people.

While some of these relics were passed down in families from generation to generation—along with objects from former prophets, the Companions, and later great Muslims—others were collected by the caliphs, becoming symbols of caliphal rule. Relics were also donated to pious foundations, including mosques, mausoleums, and dervish halls, to enable believers to satisfy, in part, their longing for the Prophet.

Upon the transference of the caliphate following Sultan Selim I's victory in Egypt, the Sacred Relics in the treasury in Alexandria, as well as those with the Abbasid caliphs in Egypt and the governor of Makka, were brought to Istanbul. These relics were preserved with respect and love in the sultan's Throne Room, and for four hundred years the Holy Qur'an was read next to them in pious reverence twenty-four hours a day. The Sacred Relics had a privileged position in official ceremonies, which often included visits to the Holy Mantle and the unfolding of the Honored Standard.



This book is the most comprehensive publication on this subject since Tahsin Öz's *Emanet-i Mukaddese* [The Sacred Trusts] was published with black and white photographs in 1953. Most of the items in this work are being illustrated for the first time, and numerous notes and listings found in the inventory records of the Sacred Relics, numbering over 600, were analyzed during the preparation of the book. Priceless relics like the Sacred Sandals and the Honored Bowl have been properly identified, and the true wealth of the collection has been brought to light. This work should be seen as a step towards greater knowledge and understanding of the Sacred Relics, which hopefully will be augmented in the future by means of new information and documents.

The items that belonged to the Prophet are called "Trusts" (*Amanat*), and they are regarded by the Muslim community as sacred objects entrusted to their care. The title of this album, "The Sacred Trusts," seems to have the closest meaning to the Islamic concept of *Amanat*; however, the objects in the book are referred to as Sacred Relics since they are described in terms of their physical aspects and historical context.

This subject is of as much interest, or more, to the world of faith as to the world of art, and care has been taken to present it in terms of tradition and custom as much as possible. This method should be more of a help than a hindrance to future research and scientific investigation.

I would like to extend my special thanks to the following people, without whom I would not have been able to complete this work: my dear friends Dr. Süleyman Berk, Şamil Kucur, the staff at Kaynak Publications, especially Talha Uğurluel for his help with historical research, Engin Çiftçi and Murat Arabacı for the design and artwork, Hakan Yeşilova and Korkut Altay for producing the English edition, the manager of Topkapı Palace Museum, Filiz Çağman, Bahadır Taşkın for his beautiful photographs, and Mehmet Fatih Can, editor-in-chief of the journal *Tarih ve Düşünce*. I would also like to thank, above all, my family; my father, Abdurrahman Aydın, who also was my teacher, my mother Melahat Aydın, my wife İkbal Filiz Aydın, who is also my colleague and my children Nazlıhan and Oğuzhan Aydın.

In addition, Ahmet Doğru deserves special thanks; both as a very close friend and a successful researcher who edited this work with the utmost professionalism. He made the greatest contribution to its preparation.

From the bottom of my heart I believe that this work will fill a gap in our knowledge, and I hope that it will benefit the Turkish and Islamic worlds. While remembering with compassion and gratitude all those who have preserved the Sacred Relics in the past, I ask forgiveness for any error or oversight which I might have made in its preparation.

Hilmi Aydın





the Collection of the Sacred Relics at Topkapı Palace







THE COLLECTION OF THE SACRED RELICS AT TOPKAPI PALACE

Sultan Selim I's Egyptian Campaign

The historian Sadeddin Efendi recounts that Sultan Selim I did not sleep most nights, in his book *Taj al-Tawarikh* [The Crown of Annals]. The ruler would read and discuss scholarly subjects with his courtier Hasan Can, Sadeddin Efendi's father. One morning, after a night when Can had been unable to stay wake and attend the sultan, Selim asked him: "What did you dream?" Hasan Can was confused at first, but he eventually realized that the dream had been seen by another Hasan—Hasan Ağa, the doorkeeper. In the dream, a group of Arabs with glowing faces arrived at the palace door. Four resplendent figures stood closest to the door, each armed and with a flag in his hands. The one holding the sultan's white flag knocked on the door, and when Hasan Ağa opened it, the standard-bearer said: "These are the companions of the Messenger. He sends his greetings and says, 'Tell him to rise and come. The care of the Haramayn [the holy cities of Makka and Madina] has been bestowed upon him.' This is Abu Bakr al-Siddiq, this is 'Umar al-Faruq, and this is 'Uthman Zinnurayn. I am 'Ali ibn Abu Talib. Give my greetings to Selim Khan."

Entrance to the Pavilion of the Sacred Relics. The Kalima al-Tawhid (Proclamation of God's Unity) calligraphy piece written by Sultan Ahmed III (1703–1730) is over the door. On the right is the sultan's monogram reading, "Sultan of the World, Glorious Ruler," and on the left is another monogram reading, "Devotee of the Shari'a, Sultan Ahmed."



When the sultan heard these words, his face reddened and he began to weep. Turning to Hasan Can, he said: "Didn't I tell you that I would not act without an order. My ancestors were blessed with saintly wisdom—yet, I do not resemble them."

Following this event, Selim launched a campaign against the Mamluk sultanate. Egypt and the Hijaz soon came under Ottoman control, and Selim's authority over the new territory was officially proclaimed on February 20, 1517, when the Friday sermon at Cairo's Malik Muayyad Mosque was delivered in his name. According to custom, the imam proclaimed the sultan "Ruler of the Haramayn." But Selim spoke up and corrected him, saying, "Servant of the Haramayn." He did not regard himself as the ruler of the Haramayn, but as its keeper and servant. Some narratives relate that this event took place in the Great Mosque of Aleppo or perhaps the Malik Zahir Mosque in Damascus.

Sultan Selim did not take control of the sacred places in Makka and Madina by force. After Egypt was annexed by the Ottomans, Sharif Barakat, the governor of Makka and a vassal of the Mamluk sultans, expressed his allegiance to Selim by having his son Abu Numay deliver the keys of Makka and Madina, as well as the Sacred Relics, to the sultan.

Abu Numay was welcomed ceremoniously in Cairo on Friday, July 3, 1517. Three days later, Sultan Selim received him personally. The governor of Makka was allowed to keep his post, and the sultan honored him by presenting him with a valuable robe. Even though the Hijaz became a province of the Ottoman state, its flag was not flown over the fortresses at Makka and Madina out of respect for the Ka'ba and the Prophet. Centuries later, the Ottoman flag was flown in the two cities for diplomatic purposes: in Madina during the reign of Sultan Abdulaziz and in Makka during the reign of Abdulhamid II. According to custom, the Hijaz continued to be ruled by commanders from the descendants of the Prophet, but they were appointed in Istanbul. An official was also sent from the capital to help administer the province, but he was given the title *muhafiz* (guard) rather than governor.

Historical Accounts of the Collection of the Sacred Relics

When Sultan Selim returned from the Egyptian campaign, he brought with him the Sacred Relics from the treasuries of the Mamluk state, Abbasid Caliphate, and Hijaz Emirate. There are few documents, however, which give details about how these relics (preserved with great care and respect at Topkapı Palace) were collected. The famous Turkish traveler Evliya Çelebi (1611–1682) relates the following in his *Seyahatname* [Book of Travels]:

> The Mamluk sultan Gansu Gavri entered the fortress of Alexandria and deposited his treasury there. In case of defeat by Sultan Selim, he planned to have it loaded onto fifty ships waiting in the port of Alexandria, and he would escape to Sultan Yaqub, the ruler of North Africa, with whom he had previously reached an agreement. However, with his death on the battlefield, the treasury fell into the hands of Sultan Selim, who had blockaded Alexandria with 700 ships before the battle.

Sultan Selim's Flag.
T.P.M. Inv. No. 1/824

In his description of the treasury, Evliya Çelebi listed the items belonging to Prophet Muhammad, peace and blessings be upon him, in a separate category. They consisted of the Prophet's mantle, his standard, a piece of his tooth (broken off during the battle of Uhud), a handful of his beard, a red flag pole crest, a stylus, a wicker ewer for ablutions (coated inside with pitch), prayer beads made from pine wood, clogs made from boxwood, a rattan staff, a clasp for a robe, a black sword, a belt, a cover, a turban, and a white felt cap pin. This list is far from exhaustive, however.

The Turkish writer and journalist, Ahmet Rasim (1864–1932) mentions the following in his *Osmanlı Tarihi* [Ottoman History]:

> After Sultan Selim I conquered Egypt, he brought the Abbasid caliph, Mutawakkil, who had taken refuge there, to Istanbul and assumed authority over the Caliphate. Abu Numay, the son of the governor of Makka, Sharif Barakat, then sent the Sacred Relics, which had been in Makka, to Sultan Selim I in Istanbul, the new center of the Caliphate.

Ahmet Rasim gives a long list of the Sacred Relics. The most important were the mantle of the Prophet, his standard, a broken piece of his tooth, his sandal, the handle of his sword, his bow, a cooking vessel of the prophet Abraham, the sword of the prophet David, a gold rain gutter of the Ka'ba, the swords of the four Rightly Guided Caliphs and some companions, the keys of Makka, the turban of prophet Joseph, the wing of the Door of Repentance, Uways al-Qarani's felt cap, the Holy Qur'an that 'Uthman ibn Affan was reading when he was assassinated, and other items.

Haydar Çelebi, the official keeper of Sultan Selim's journal, recounted in detail the Egyptian campaign in his two-volume work entitled *Haydar Çelebi Ruznamesi* [Haydar Çelebi's Agenda]. However, he did not give any information about the Sacred Relics. His silence is remarkable and worthy of further investigation. In fact, contemporary sources do not mention that Sultan Selim officially received the Caliphate from the Abbasids. Narratives on this topic date from later periods. Selim assumed responsibility for ruling the Islamic world and caring for Makka and Madina, but it seems that he did not want to proclaim it with titles and ceremonies. Likewise, although the sultan placed great importance on the Sacred Relics of the Prophet and initiated a centuries-long tradition of preserving them at Topkapı Palace, where the Ottoman rulers resided, he did not want the relics to be seen as symbols of the Caliphate and external rank. His modesty is evident in the manner of his return to Istanbul after the Egyptian campaign. While the city's populace eagerly awaited his arrival, he secretly crossed the Bosphorus in a rowboat and entered his palace in the middle of the night.

In his work *Kunh al-Akhbar* [The Essence of Tidings], the 16th-century historian Mustafa Ali of Gallipoli mentions that the Prophet's standard was brought from

Damascus to Istanbul in 1594. It was placed in the Imperial Harem and opened to visitors. Mustafa Ali does not give any information about the other items.

According to the early 17th-century *Zubda al-Tawarikh* [The Cream of Annals], the Sacred Relics found in the Privy Chamber (*Has Oda*—the Throne Room in which the Holy Mantle is kept) consisted of the Prophet's standard, mantle, swords, bow and arrows; Abu Bakr al-Siddiq's sword and prayer rug; 'Umar ibn al-Khattab's sword and arrows; 'Uthman ibn 'Affan's sword; and the swords of Mu'adh ibn Jabal, Zubayr ibn 'Awwam, Khalid ibn Walid, 'Ammar ibn Yasir, Shurahbil ibn Hasana, and Abu Talha.

According to the *Kawanin al-Osmani* [Ottoman Laws] and *Rabita al-Asitana* [Istanbul Connection], the royal apartments consisted of three or four rooms, one of which—the Privy Chamber—was domed and had a fireplace. The Imperial Throne, the mantle of the Prophet, his tooth, and other Sacred Relics were kept here.

Sultan Selim I began to collect the Sacred Relics at Topkapı Palace, and his successors continued the tradition until the beginning of the 20th century. The sultans gathered the relics of the Prophet and other great Muslims, as well as items from respected religious sites. At the beginning of the 19th and 20th centuries, protecting relics from potential damage by the Wahhabis was a major concern. The Wahhabis thought those who showed reverence to objects were guilty of polytheism, so relics were sent to Istanbul for protection and care. After World War I, when the surrender of Madina was being considered, the city's guardian, Fahreddin Pasha, sent a number of valuable gifts which had been received over the centuries, along with some Sacred Relics, to Istanbul. Most of these are preserved in the Topkapı Palace Treasury Collection. Today, there are 605 items registered in the Topkapı Palace Museum Division of Sacred Relics. Moreover, there are many objects that can be considered Sacred Relics cataloged in the museum's treasury, arms, clothes, and library divisions.

The collection consists of many objects, like Prophet Muhammad's mantle, standard, sandal, cup, footprint on a stone, swords, bow, a broken piece of his tooth, soil he used for ritual ablution, and his seal. It also includes a cooking vessel of the prophet Abraham; the turban of the prophet Joseph; the sword of the prophet David; a strand from Abu Bakr's beard; the Qur'an that is believed to be the one Caliph 'Uthman ibn 'Affan was reading when he was assassinated; swords of the Prophet's companions; Fatima al-Zahra's blouse, veil, and mantle; her son Husayn's robe, his turban, and a piece of his mantle; Imam Abu Hanifa's robe; Uways al-Qarani's felt cap; the head gear of 'Abd al-Qadir al-Jilani and Imam Sharani; the bowls of Jalal al-Din al-Rumi; the gold rain gutters of the Ka'ba; the gold and silver covers of the Black Stone; a wing of the Door of Repentance; the lock, keys, and covers of the Ka'ba; objects like hanging decorations, candles, censers and rosewater flasks which were used in the Ka'ba or in *Masjid al-Nabawi* (the Prophet's Mosque); pieces of wood, stone, glass, porcelain tile, etc.

Whenever Zachariah went in to see her (Mary) in the sanctuary . . .

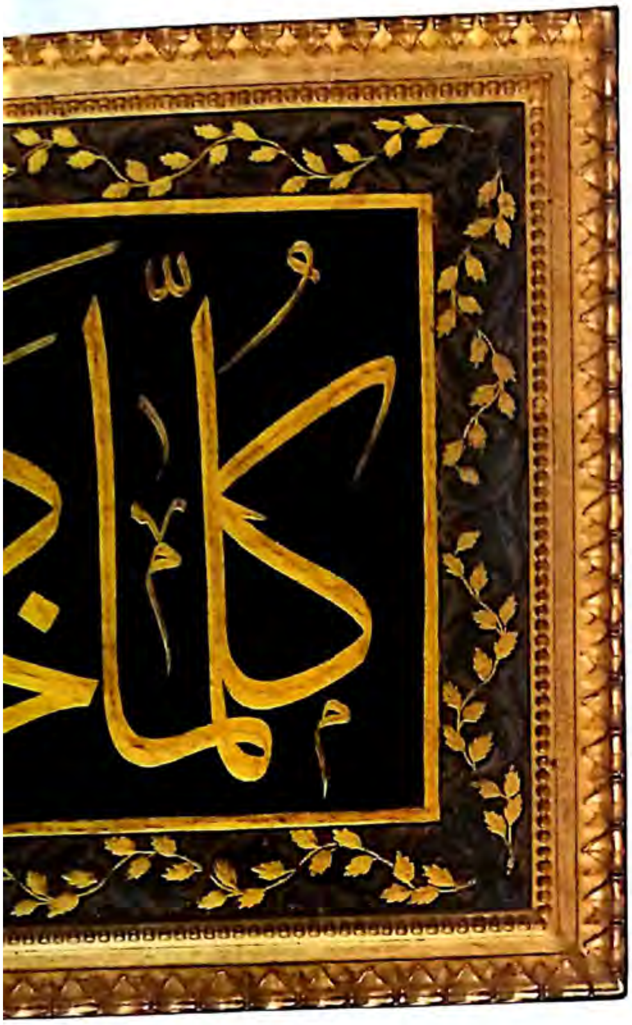
The first part of the Qur'anic verse traditionally written on the mihrabs (niches) of mosques (Al-i 'Imran 3:37). The calligraphy is by Sultan Mahmud II. T.P.M. Inv. No. 21/236



used in repair of these places; covers and soil from the Prophet's tomb; and the dust called *Jawhar al-Saadat* (The Jewel of Bliss) which was collected while cleaning the Prophet's tomb. There are also items used for preserving the Sacred Relics through time, or for their transport from the Ka'ba, such as chests, drawers, covers (embroidered or plain), wrappers, scabbards, and *rahles* (low reading desks). In addition, there are brooms and dust pans used to clean the Privy Chamber; candles; aloe; framed inscriptions written by famous calligraphers or the sultans; writings describing the Prophet (*hilya*); prayer rugs and prayer beads; copper and silver bowls; candles; dervish headgear; *zamzam* (the sacred well within the precincts of the mosque at Makka) water pitchers; and handkerchiefs and blocks for printing on handkerchiefs.

The following manuscripts which were donated to be read at times of special worship and during religious ceremonies at the Apartments of the Holy Mantle, were transferred to the Topkapı Palace Museum Library: copies of the Qur'an, verses from the Qur'an, books on the life of the Prophet (*seerah*), books on jurisprudence, commentaries on the Qur'an, and copies of the prayer book *Dalail al-Khayrat* [Signs of Good Actions],

The items that belonged to the Prophet are called "Trusts" (*Amanat*), while the items belonging to other great Muslims or sacred places are called Sacred



Objects (*Tabarrukat*). Today, all the items are called "Sacred Relics," but in the past they were registered as Blessed Relics (*Al-Amanat al-Mubaraka*). The Ottomans did not attribute any holiness to material objects; yet, they were well aware that property belonging to the Messenger of God had a share of divine blessings.

When the Sacred Relics were first collected at Topkapı Palace, they were preserved in different areas, including the Treasury, the Arms Treasury, Revan Mansion, the Harem, and especially the Privy Chamber. The Privy Chamber had been used as the royal chamber since the time of Sultan Mehmed the Conqueror. Sultan Mahmud II (1808–1839) allocated the Privy Chamber solely for the safeguarding of the Sacred Relics. Today, Topkapı Palace is a museum; the Privy Chamber and the apartments it is located in are known as the Pavilion of the Sacred Relics. The structure is also called the Apartments of the Holy Mantle (*Hırka-i Saadet Dairesi*), since the Mantle, which is kept in the Throne Room, is the most prominent object.

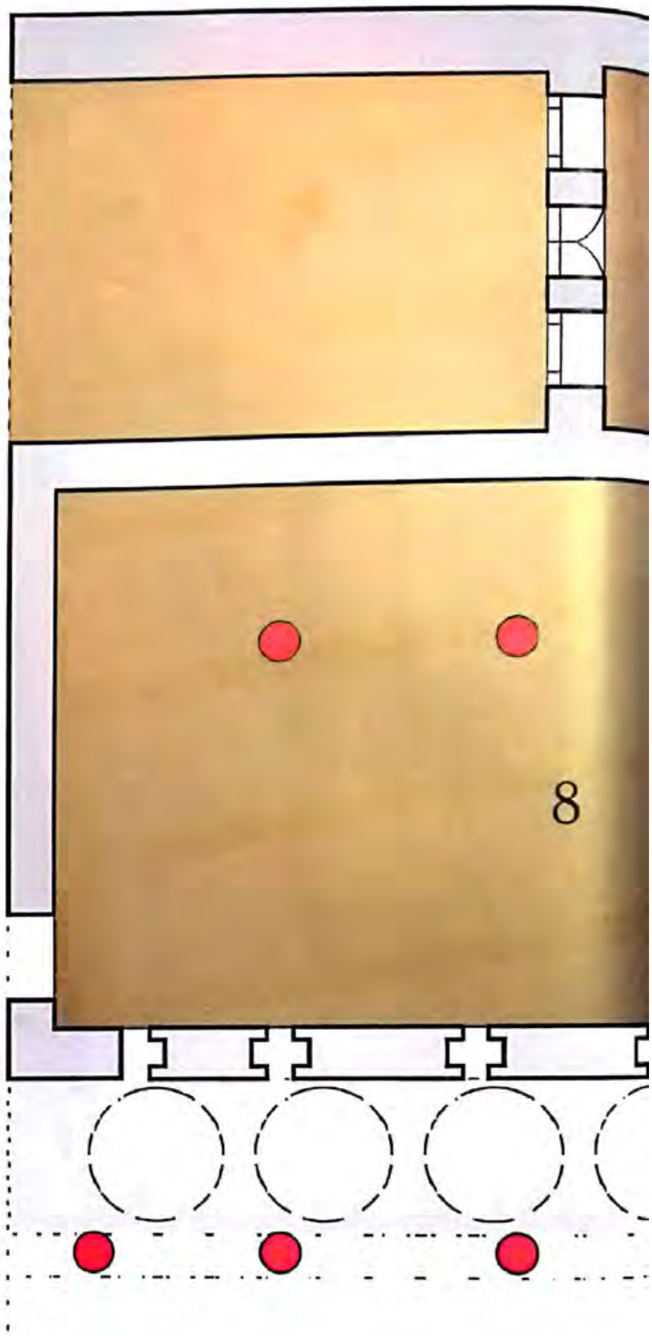
After the establishment of the Turkish Republic, when Topkapı Palace was transformed into a museum (April 3, 1924), the Pavilion of the Sacred Relics was maintained, and the items stored there continued to be preserved in the former tradition. At that time, the oldest and most respected member of the palace, Rasim Efendi, chief officer of the Sacred Relics, kept the keys to the pavilion. Because there was no official to hold the keys after the elimination of the sultanate and it was evident that the Sacred Relics would be safeguarded at the museum, Rasim Efendi personally gave the keys to the director, Tahsin Öz, three years later. An inventory was then made of the relics, which had been stored for centuries in locked cases and stacks of bundles and which could only be cleaned on the outside. Information about them was also recorded. Closed to visitors for a long time, the Sacred Relics were finally put on public display on August 31, 1962.

Tahsin Öz wrote the following in his book *Emanat-ı Mukaddese* [The Sacred Trusts] published in 1953:


كلما دخل عليها زكريا المحراب

The Sacred Relics were collected owing to various historical manifestations of fate throughout centuries. This treasure passed to the Turks piece by piece by efforts motivated by faith and sometimes by fortune. It is clear that they are not only sacred objects collected and preserved with a religious bond and love, but are valuable by world standards artistically and historically as well. The care and traditional respect shown for the protection of these sacred objects have so far been to the highest degree. As long as we exist, this sacred duty will be performed with love, respect, and honor.

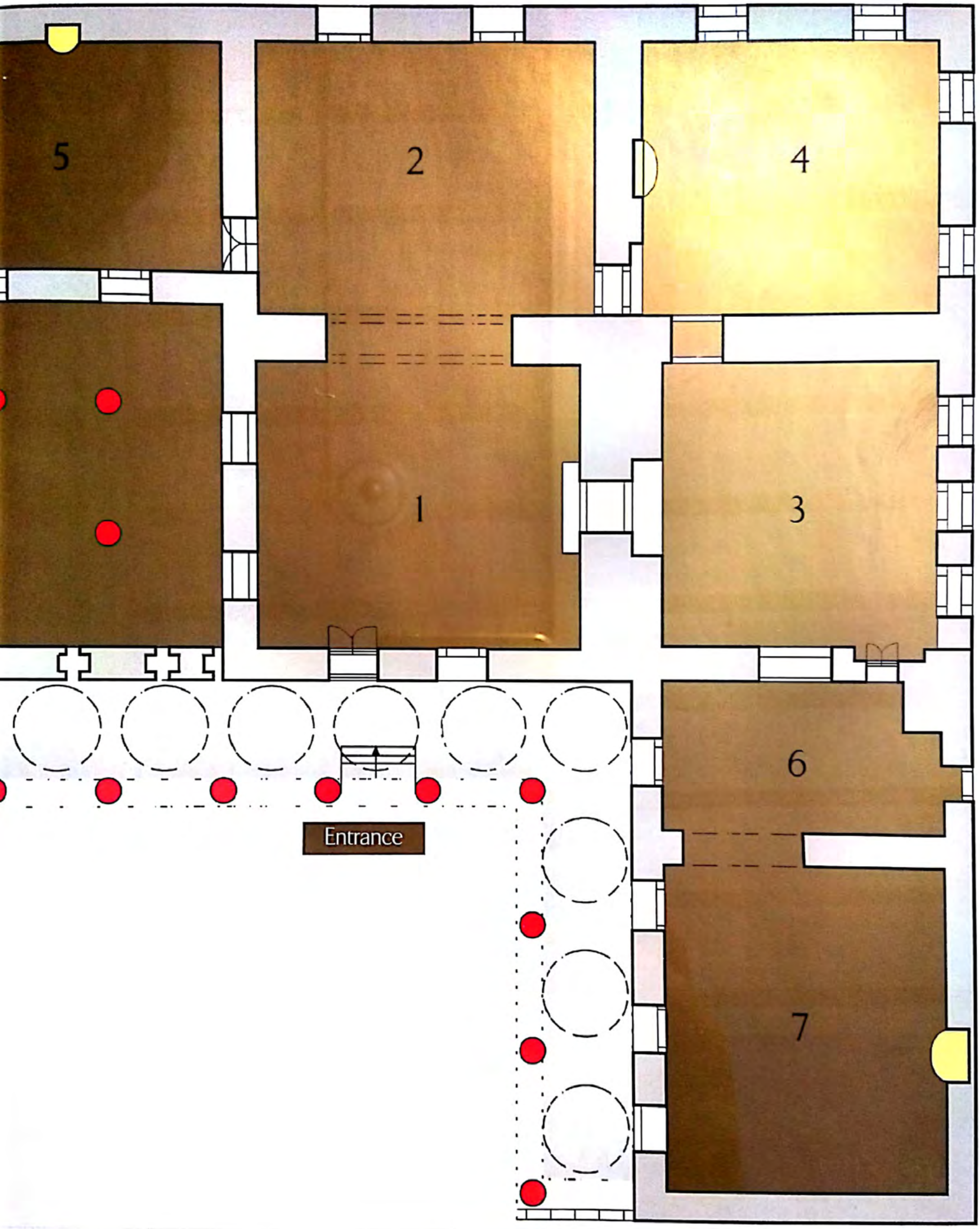
The respect and care shown to the Sacred Relics for centuries have continued with the same sensitivity since the beginning of the Republic to the present. The various items were inventoried, and because of the museum's special care, objects like the broom, dust pan, candle, candlestick, rosewater flask, censer, clock, low reading desk, and cushion used in the Privy Chamber have all been numerically coded.

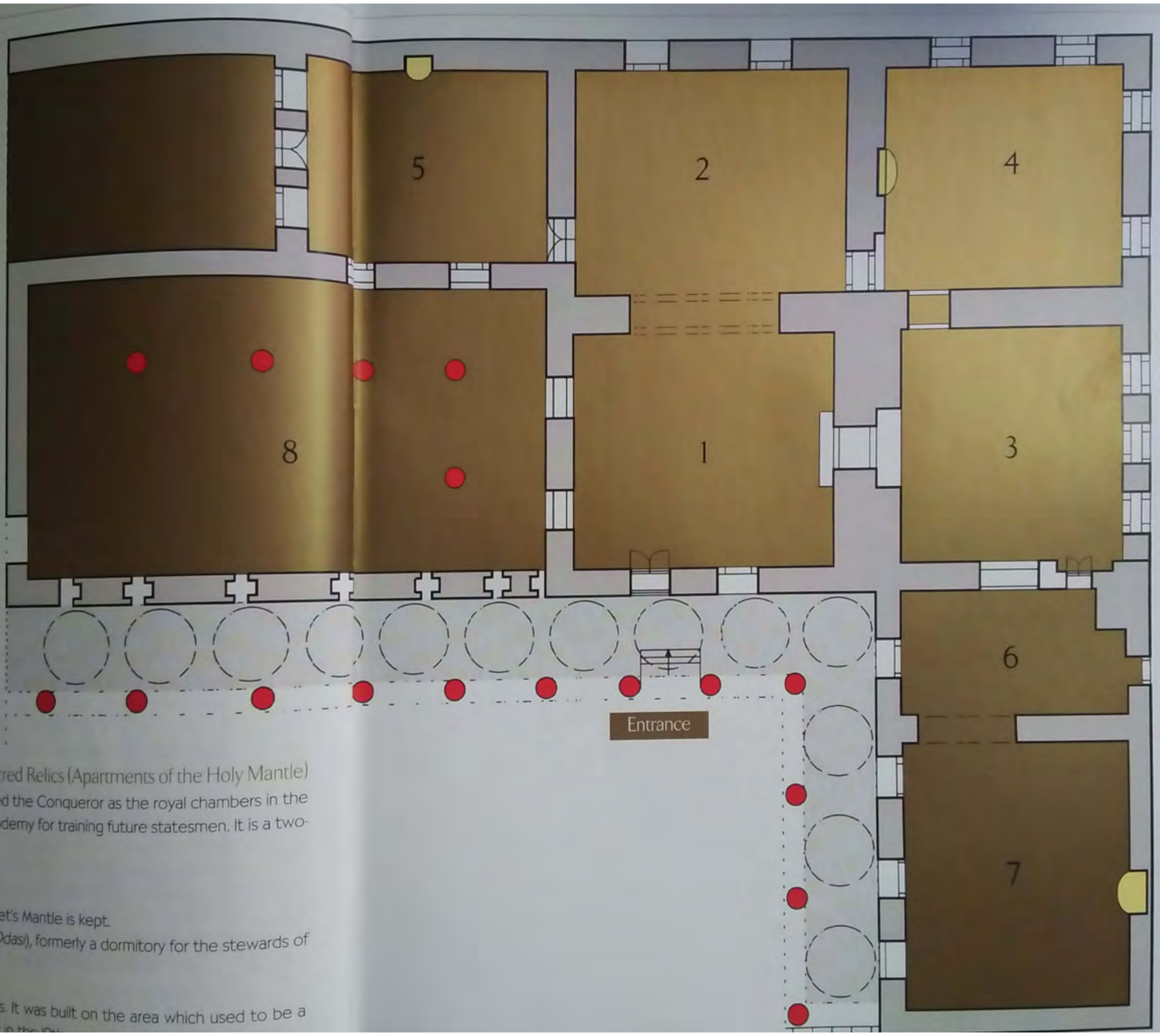


Ground-plan of the Pavilion of the Sacred Relics (Apartments of the Holy Mantle)

This complex was built by Sultan Mehmed the Conqueror as the royal chambers in the Inner Court (*Enderun*), which housed an academy for training future statesmen. It is a two-story building consisting of four rooms.

(1-2) Fountain Hall
(3) Audience (or Petition) Hall
(4) The Throne Room where the Prophet's Mantle is kept.
(5) The Handkerchief Room (*Destimal Odasi*), formerly a dormitory for the stewards of the Privy Chamber
(6-7) Arms Treasury (*Silahdar Hazinesi*)
(8) The new dormitory for the stewards. It was built on the area which used to be a portico in front of the old dormitory in the 19th century.


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Prophet's Mantle is kept.
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Apartments of the Holy Mantle

Pavilion of the Sacred Relics





PAVILION OF THE SACRED RELICS

HIRKA-İ SAADET DAİRESİ

The building where the Sacred Relics are housed was constructed during Mehmed the Conqueror's reign (1451–1581) as the sultan's private chambers. Mehmed and his successors resided in the Throne Room. They also worshiped and carried out some state affairs here. The retinue of the Ottoman rulers comprised thirty-nine high-ranking officers, with the sultan as the fortieth person. After 1808, when the sultans began residing in palaces on the Bosphorus, the building was used solely for the preservation of the Sacred Relics and was named the Apartments of the Holy Mantle. Today, it is called the Pavilion of the Sacred Relics, and operates as a division of the Topkapı Palace Museum.

The building is square and measures 23x23 meters. It is a two-storey structure with four sections covered by four domes. The hall and rooms are separated by thick walls. The first section after the entrance is named "the Fountain Hall" (*Şadırvanlı Sofa*) after the marble fountain under its dome. The first room to the right is the Audience Hall (*Arzhane*), and the second room in the corner is the Throne Room. To the left of the Fountain Hall is the Handkerchief Room (*Destimal Odası*), where the dormitory for the residents of the Privy Chamber (other than the sultan) was located. The Audience Hall leads to a double space where the Treasury of the Relics (*Emanet* or *Silahdar Hazinesi*) was securely kept by the sultan's Sword-Bearer (*Silahdar Ağa*). The entrance to the Apartments of the Holy Mantle, which opens to the Inner Courtyard, is called the Fountain Gate. It was restored during the reign of Ahmed III (1703–1730). Above the door hangs a calligraphy, *Kalima al-Tawhid* (Proclamation of God's Unity), written by the sultan, who was a gifted calligrapher. There are two lines of script, one on each side, in the shape of a *tuğra* (sultan's monogram). The line on the right reads "Lord of the World, Glorious Ruler," and the one on the left reads "Devotee of the Shari'a, Sultan Ahmed." A smaller monogram of Sultan Ahmed III is engraved above these lines. On each side of the monogram are two lantern brackets from bronze supports.

In front of the portico to the left of the door there is a marble platform. Deceased sultans were placed here and this is where the funeral service was held.

◄ The marble platform and marble banded well, to the left of the entrance door to the Pavilion of the Sacred Relics, upon which deceased sultans were placed for the funeral ceremony. The well was used for storing dust collected during cleaning of the Privy Chamber. 16th century.

Miniature depicting the Fountain Hall. *Suleymanname*, 16th century T.P.M. H. 1517 Y. 412 a

The marble banded well in the corner of the bench was used for storing dust collected while cleaning the Privy Chamber. A marble mortar with a Persian inscription is located in to the right hand side corner of the Fountain Hall door. It was used to prepare the incense burned in the Apartments of the Holy Mantle. aloe, ambergris, coal dust, and a number of other ingredients were ground into a fine powder in the mortar, which was kneaded like dough with rosewater, and shaped in molds. The recipe, called "incense wick" in the *Halvahane Record Book* (where recipes for palace medicine were recorded), is as follows: one drachma (about 0.007 lb) ambergris, 15 drachmas gum benzoin (frankincense), five drachmas aloe, four drachmas gum mastic, five drachmas *zagferan*, four drachmas *mukl*, five drachmas hyacinth, five drachmas metal leaf, six drachmas labdanum, one drachmas camphor, three drachmas bronze, three drachmas storax, three drachmas *kesira*, one pebble musk, eight drachmas sugar, and a sufficient amount of willow coal. When the sultan came to the Apartments of the Holy Mantle, members of the Inner Court, such as the Chief of the Treasury or Chief Clerk (*Başyazıcı*), would accompany him with burning incense.

The marble mortar by the right corner of the entrance to the Apartments of the Holy Mantle. It was used to prepare incense, which was either burned in special holders or candlesticks, giving the Privy Chamber a pleasant fragrance






برآورده مطرب سر از کنگران
شده بر فلک بانگ خنیاگران
قصب وار مردم نیی با نوا
برآورده شکر بی لبی زانها



FOUNTAIN HALL

ŞADIRVANLI SOFA

As a sign of respect, those entering and leaving the chamber washed their hands at the fountain—in order not to bring in dust from outside or take out dust from inside.

A marble fountain is located under the first of the two domes, known as the Fountain Dome (*Şadırvanlı Kubbe*), in this hall. The servants of the Privy Chamber would perform ablutions here before making their prayers on a nearby platform. As a sign of respect, those entering and leaving the chamber washed their hands at the fountain—in order not to bring in dust from outside or take out dust from inside.

There are lanterns hanging from both domes of the Fountain Hall, and just as in all the rooms of the structure, high windows were placed to allow in light. These windows lost their effectiveness when more chambers were added on later. The wooden window shutters in this section, as well as the wooden doors leading to the Audience Hall and the dormitories, date from an early period. Mehmed the Conqueror's name is carved in relief in the wood above the doors. The door to the Throne Room is made of mother-of-pearl and was crafted by the master artisan Vasıf during repairs at the beginning of the 20th century. The following quatrain by Jalal al-Din al-Rumi is written over the door, in Persian:

All other doors but Yours are closed.
So that the poor will not deviate to other paths
O. Door of generosity and dignity: O. Door of radiating light
The sun. the moon and the stars are Your servants.

Marble frames were placed around the window and door behind the raised stone seat during renovations in the reign of Sultan Mahmud II. The walls of the hall up to the molding are covered with porcelain tiles dating from the 16th to the 18th centuries. Some new tiles were added during renovation work in 1916. The bands and domes above the molding are embellished with engravings from 1916, which imitate the motifs found on the tiles.


السلام عليك يا رسول الله

THE PRIVY CHAMBER

THE THRONE ROOM - HAS ODA

Formerly the Throne Room, the Privy Chamber was used to store the sacred items of the Prophet beginning from the reign of Mahmud II (1808–1839).

The Privy Chamber is the most important section of the apartments, and its higher dome signifies that it is used as the Throne Room. The Mamluk-style wide decoration where the dome begins indicates that the dome was restored after Sultan Selim I's Egyptian campaign. It underwent repair at later dates as well.

From the reign of Sultan Mehmed the Conqueror until the second half of the 16th century, the Privy Chamber was where the sultans slept and spent most of their time. Beginning with Sultan Murad III, the rulers began to stay in their rooms in the harem most nights, and they used the Privy Chamber for daily matters of state. When a new sultan ascended the throne, he would receive guests in this room before the official ceremony at the Gate of Felicity (*Babü's-saade*).

Currently located in the left corner by the entrance, the throne is the work of Dervish Zilli Mehmed, Evliya Çelebi's father and the chief palace jeweler during the reign of Sultan Murad IV. Resembling a tent, it rests on four columns with a mirror-vaulted ceiling. The inner part of the ceiling is embellished with beautiful 17th-century Turkish motifs. The verse inscribed on the outer part ends with the line, "The silver-domed throne is proof of the Sultan's loftiness." In the past, the Holy Mantle was kept in a niche with an iron door above the sultan's head. Many Sacred Relics were also preserved in this room. A comparison of the measurements of the niche behind the throne with those of the case protecting the Mantle shows that the container fits into the space vertically. A chronicle from the period of Sultan Ahmed I (1608 – 1617) indicates that the Mantle was kept on a shelf beside the throne inside an embellished chest.

After the imperial family moved out of the palace, this room was used solely for the Sacred Relics. A silver grating was put around the throne, and the area was converted into a storage space for the Holy Mantle and other Sacred Relics. Later, the two

The entrance door to the Throne Room. It was made by master craftsman Vasil, who was renowned for his work in mother of pearl. The following lines are written on the door: "All other doors but Yours are closed. So that the poor will not deviate to the other paths. O, door of generosity and dignity. O, door of radiating light... The sun the moon and the stars are Your servants."



The Silahdar and Çuhadar agas, from a miniature by Levni (dated to the reign of Sultan Ahmed III). They were two of the most prominent of the forty officials in the Privy Chamber.
T.P.M. H. 2164 - 2.b.

The entrance door to the Throne Room. It was made by master craftsman Vasıf, who was renowned for his work in mother-of-pearl. The following lines are written on the door: "All other doors but Yours are closed / So that the poor will not deviate to the other paths. O, door of generosity and dignity; O, door of radiating light. / The sun the moon and the stars are Your servants."

The Silahdar and Çuhadar ağas , from a miniature by Levni (dated to the reign of Sultan Ahmed III). They were two of the most prominent of the forty officials in the Privy Chamber.
T.P.M. H. 2164 - 2.b.



sides of the room facing the throne were closed off with three removable lace-like silver gratings made on order of Sultan Mahmud II. The Holy Mantle was placed in a large golden chest on a high four-legged table. The front and back of the grating are covered with heavy green curtains decorated with silver thread. This lace-like silver work contains various sections from Surat 'Al-i 'Imran in the Qur'an, together with other inscriptions, such as: "Peace be upon the Prophet of Mercy; Peace be upon the Intercessor of the *Umma* (Muslim community); Peace be upon the Remover of Gloom; Peace be upon the Eliminator of Darkness; Peace be upon the Bestower of Compassion."

The room's inner walls are adorned with exquisite 16th-century Iznik tile panels. Ka'b ibn Zuhayr's "Ode to the Mantle" (*Qasida al-Burda*) is written in the band of tiles above the panels. Two verses from Surat al-Ahzab (46–47) and the eighth verse of Surat al-Fath from the Qur'an appear in the middle of the dome, and the first ten verses of Surat al-Fath are inscribed along its base. To the left of the entrance and near the grating there is a fireplace displaying a mix of baroque and empire styles. Rococo motifs ornament the arches and cap of the fireplace. The monogram of Sultan Mahmud II is located above the fireplace. The Sacred Relics are preserved in large built-in closets along the walls and inside the silver grating in the Privy Chamber.

The key to the closet for the aloe, ambergris, incense, the incense burner, rosewater flask, sponge,

The [illegible] silver grating [illegible] where the Holy Mantle of the Prophet [illegible]





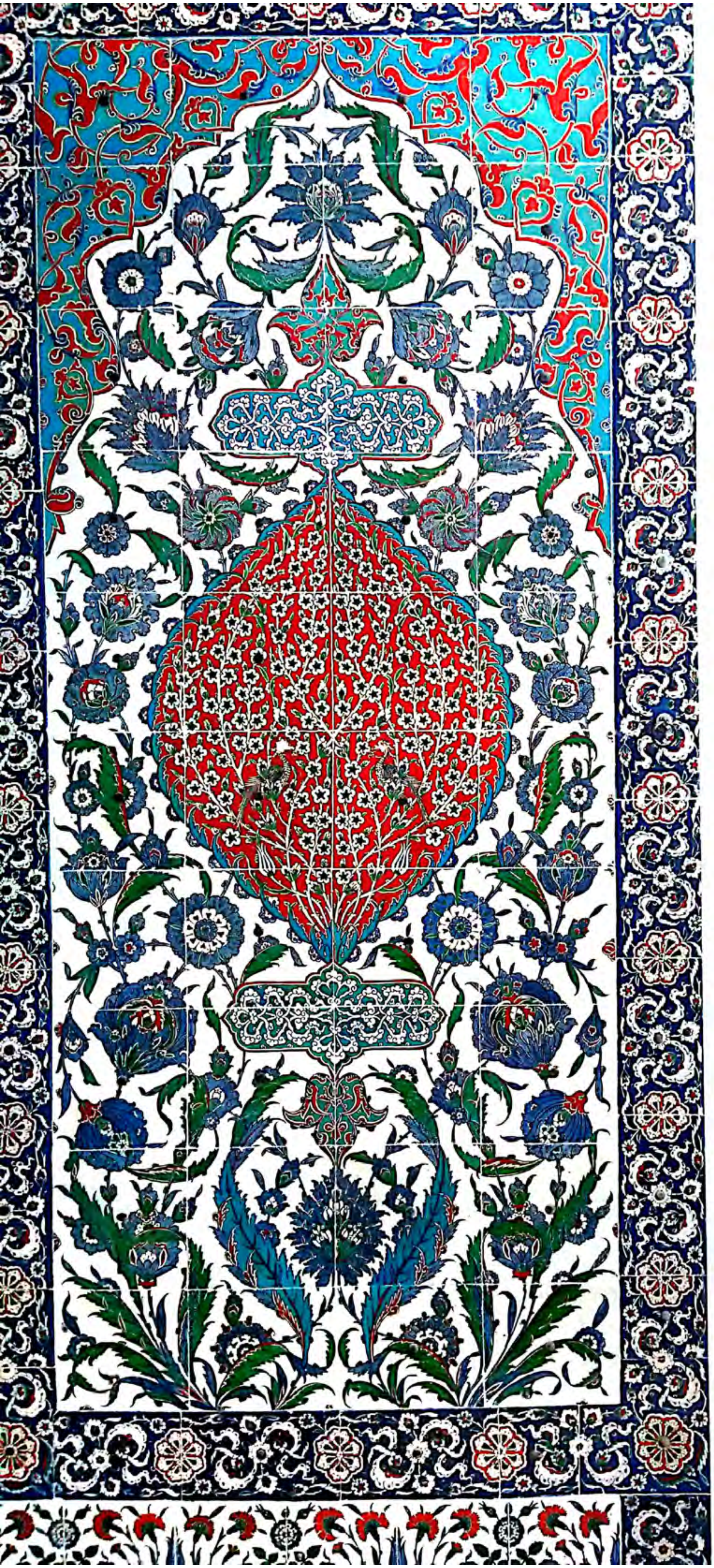
The pendentives of the dome in the Throne Room reflect a 16th-century Mamluk style. The dome was renovated in 1916. The first ten verses of Surat al-Fath encircle its base, and the following Qur'anic verses are inscribed in the center:

Indeed, We have sent you forth as a witness, a bearer of good news and a warner. (Al-Fath 48:8)

Calling to God by His leave, and an illuminating beacon. Announce to the believers that they will have a generous bounty from God. (Al-Ahzab 33:46-47)







Wall panel of Iznik tiles in the Privy Chamber, 16th century

muslin, broom, and dustpan was kept by the Officer of Muslin (*Tülbent Ağası*). Once a week, the floor and walls of the Privy Chamber were lightly cleaned, and every twenty-one days, the dome, door, and windows were polished thoroughly. The items mentioned above were removed from their places by the servants of the room during cleaning.

Today, the chest of the Holy Mantle, the throne with silver gratings, and the Prophet's flag (in a protective cover), two swords, and bow are on display in the Throne Room.





HANDKERCHIEF ROOM

DESTİMAL ODASI

Having undergone the most change over time, the Handkerchief Room was assigned to the pages who waited on the sultan and were trained for high-level state service. The earliest inscription on the walls of this room, which was used as a dormitory for up to forty pages, is dated 1027 according to the lunar calendar (1617–18) and records the repairs carried out on the room. Other inscriptions indicate that the dome was made in 1047 (1637–38) and that the walls were covered with porcelain tiles in 1049 (1639–40). Later inscriptions chronicle repairs carried out in the Sword-Bearer's Bath (*Silahdar Hamami*) in the Privy Chamber, as well as in the room of the sultan's private secretary. Some also record that the sultans allocated money for the upkeep of the chamber. In the 19th century, the Privy Chamber Dormitory became known as the Handkerchief Room. It was given this name because small muslin handkerchiefs with couplets in the center and on the edges were made and stored here. The handkerchiefs were given as gifts to visitors to the Holy Mantle.



The Topkapı Palace Museum restored the Handkerchief Room and opened it to the public for the first time during the month of Ramadan in 1997. Among the Sacred Relics in this room are the Suras al-Humaza and al-Takathur from the Qur'an, thought to be one of the first examples of revelation written down by scribes; the letters sent by the Prophet, peace and blessings be upon him, to the false prophet Musaylima the Liar and the governor of Ahsa, al-Munzir ibn Sawa; and the Holy Qur'an that 'Uthman ibn 'Affan was reading when he was martyred (to protect these relics from the light, they are only put on public display during the month of Ramadan). Other relics here include the staff of the prophet Moses; the cooking vessel of the prophet Abraham; the sword of the prophet David; Uways al-Qarani's felt cap; strands from the beard of Prophet Muhammad; his footprints; the swords of 'Uthman ibn 'Affan and Umar ibn al-Khattab; *zamzam* water pitchers; Ka'ba covers; the turban of the prophet Joseph; and handkerchiefs and blocks for printing on handkerchiefs.

◀ The handkerchiefs that were touched to the Holy Mantle and then given to visitors had couplets written on them:

The silken sky can't even be a carpet rolled out,

For the Mantle of the Prophets' Pride.

Touch its edges on your face and kiss it,

Petition the Intercessor of all.

AUDIENCE HALL

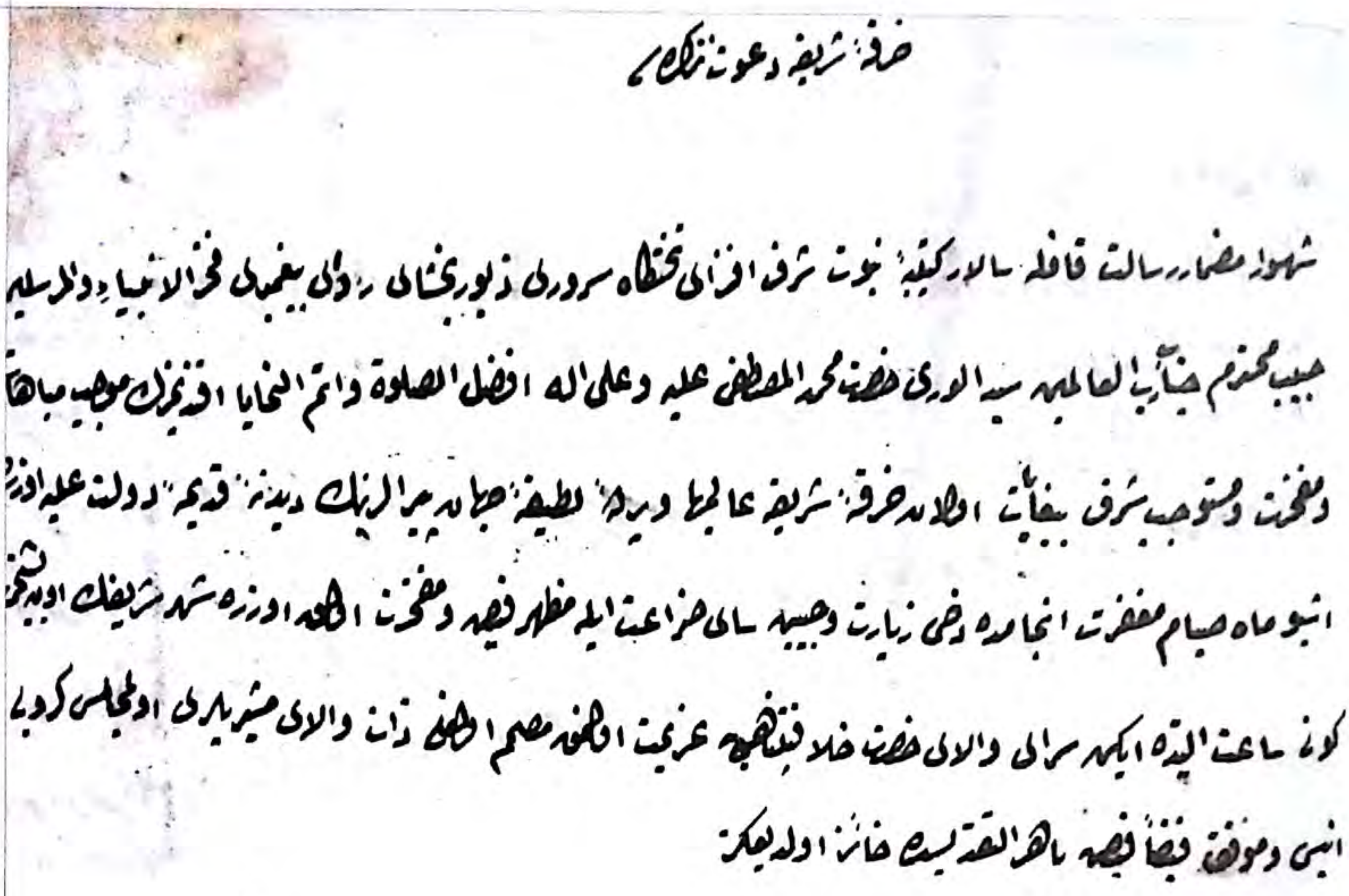
ARZHANE

Named the Hall of Lions (*Arslanhane*) in historical sources, this domed area is entered through the first door to the right of the Fountain Hall. It was called the Hall of Lions because queen mothers addressed their sons who became sultan as "my lion" (*arslanım*). There were no windows in the dome when the structure was originally built; these were opened at later dates. The walls are covered with 16th and 18th-century tiles, and there is a band of Qur'anic verses near the molding. This hall was used for the most part by the sultan to speak with the officials in the Inner Court, and it was also where he heard their petitions. Thus, it was called the Audience Hall. The Grand Vizier and other statesmen who came to speak with the ruler waited here before being admitted to his presence, and a kind of dessert (*padişah macunu*) prepared with musk, ambergris, and various spices was served to them with coffee. On important days (such as coronation day or the 15th day of Ramadan for visiting the Holy Mantle), distinguished palace visitors gathered here to exchange greetings. Currently, the golden cover of the Black Stone; a letter sent by Prophet Muhammad, peace and blessings be upon him, to the Coptic leader Muqawqis; the Prophet's footprint; his seal; earth from his grave; a piece of his tooth; hairs from his beard and their protective cases; the Honored Standard and Qur'an cases can be visited.

TREASURY OF THE RELICS

EMANET (SİLAHDAR) HAZİNESİ

This room is reached through the Audience Hall. Items used by the sultan or in the Privy Chamber were kept here, such as candlesticks, jewels, valuable books, bowls, weapons, and money. Even at the beginning of the 20th century this area was called the "Candlestick Room," and it was used for various purposes at different times.



A letter of invitation to visit the Holy Mantle of the Prophet.

A RAMADAN VISIT
TO THE HOLY MANTLE

Sultan Selim I initiated the beautiful tradition of visiting the Holy Mantle at Topkapı Palace on the 15th day of Ramadan. In 1517 and the years following, an air of anticipation would grow among the members of the palace as the day of the visit approached. Receiving incense water in decorative bottles as invitations, high officials and scholars, as well as pashas, viziers, and the Sheikhulislam and Grand Vizier, shared in the excitement. In accordance with protocol, they had new clothing prepared for the event. Medallions and medals, which might catch on the mantle's cover as officials leaned over to kiss it, could not be worn on the visiting day.

To prepare the incense water that was sent in place of an invitation, the following ingredients were boiled for 12 hours in a closed pot: 200 drachmas yellow sandalwood; 120 drachmas oily incense elixir; 200 drachmas cyclamen; 180 drachmas crude aloe; 30 drachmas calambac agalloch elixir; 140 drachmas

storax; 70 drachmas kermes; 30 drachmas lotur; 50 drachmas onion seed; 20 drachmas sesame root; and 11 drachmas musk, all tied in knotted bundles with 15 *okkas* (400 drachmas or 2.80 lb.) flower essence and 212 *okkas* rosewater. After removing this from the fire and allowing it to cool, 1.5 *misqals* (1.50 drams) musk and 1.5 *okkas* flower essence would be added to the lidded copper jug, which was then swung back and forth to mix the ingredients. The jug would be swung until the desired consistency was achieved. Concocted by Mustafa Ağa from Ankara, a member of the Inner Court Campaign Dormitory (*Enderun Seferli Koğuşu*), the incense water had a special aroma particular to the palace. Difficult and expensive to prepare, it was given as a gift in the Inner Court.

On the 14th day of Ramadan, the Holy Mantle, with its long, wide sleeves, was transferred inside its case to the Revan Mansion (the name Revan is derived from Erivan, a province in Iran, where Sultan Murad IV carried out victorious campaigns). The sultan and servants of the Privy Chamber then swept and cleaned the apartments (this task was considered to be a great honor, therefore the sultan himself was involved); the walls were washed with rosewater, and it was perfumed with musk. Silver bowls on a leather mat were filled with rosewater, and the cleaning was done with new sponges dipped in the fragrant liquid. After the columns in the chamber had been polished and aloe and incense burned, the Mantle was returned to its place, accompanied by up to 15 officials of the Privy Chamber with prayers and greetings to the Prophet.

When the 15th day of Ramadan finally arrived, state officials, scholars, and Janissary and cavalry officers would gather in front of Topkapı Palace's Akağalar Gate—known as the Gate of Felicity—around the time of the noon prayer to wait for the Grand Vizier. Meanwhile, the Sheikhulislam would leave his quarters and proceed towards Ayasofya Mosque (Hagia Sophia) to lead the prayer. When word of the Sheikhulislam's arrival at the mosque reached the palace, the Grand Vizier joined those waiting for him at the Gate of Felicity, and they would proceed together to the mosque. After performing the prayer together and calling blessings upon the Prophet, they would go in procession to the Audience Hall. The sultan, who had performed the noon prayer in his chamber, awaited their arrival at the palace.

Two hours before the noon prayer, the servants of the Privy Chamber had placed the golden chest containing the Holy Mantle on cushions embroidered with gold and silver thread. And then, the traditional continuous recitation of the Holy Qur'an would be continued from here. Finally, the sultan entered the Privy Chamber. With him, in order of rank, came the Sheikhulislam and Grand Vizier; other viziers; scholars; the state officials in Istanbul; the head officers of the Janissaries and cavalry; the Sword-Bearer (*Silahdar Ağa*); the Head Footman (*Çuhadar Ağa*),



Silver [illegible] with [illegible] TPM Inv. No. [illegible]

the Head Equerry (*Rikabdar Ağa*), the Chief Servant of the Table for Handkerchiefs (*Peşkir Ağası*); and the Head Servant of the Keys (*Anahtar Ağası*).



The sultan would open the chest with a golden key and remove a golden casket wrapped in seven green silk velvet scarves embroidered with silver thread and pearls. The ruler would then open this casket, with two wings on top, with another golden key, and the Holy Mantle, wrapped in seven scarves, would be taken out. All the while, the first and second imams of the sultan and the imam of the Privy Chamber, as well as muezzins with pleasant voices, kneeled and recited the Holy Qur'an.

The sultan would then kiss the Holy Mantle and touch it to his face and eyes, asking for intercession from Prophet Muhammad, peace and blessings be upon him. In turn, the Sheikhulislam, Grand Vizier, and other individuals designated by the sultan reverently kissed the Holy Mantle, touched it to their eyes, and stepped backward into a corner of the room. Then, a large golden basin was brought to the visitors' space, filled with *zamzam* water, and the edges of the Mantle lightly dipped in it. The Mantle would be held here for a while, while the muezzins continued reciting the Qur'an and visitors wished peace upon the Prophet.

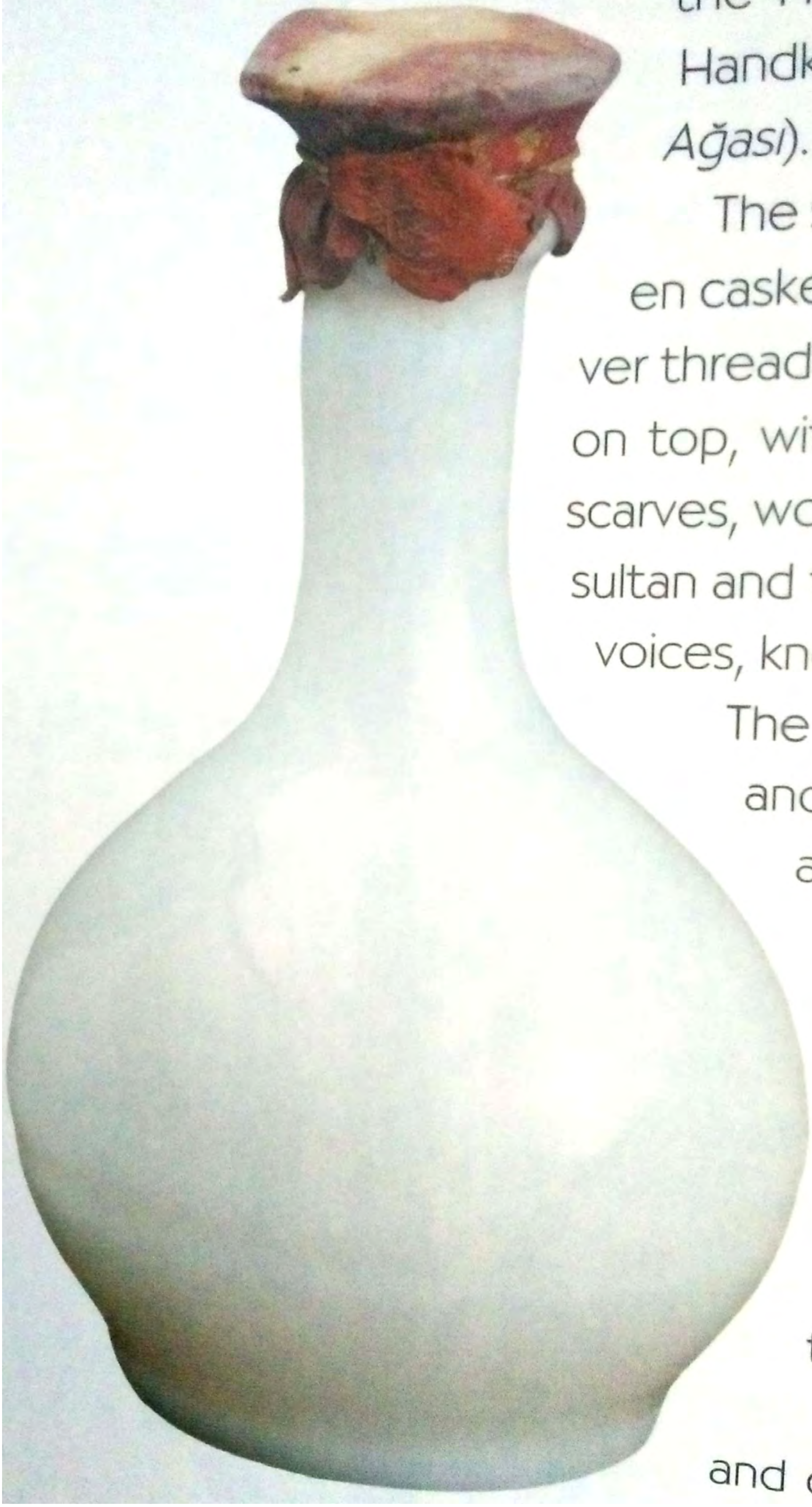
Later, the Holy Mantle would be taken from the golden basin and dried with fragrant incense smoke, cleaning the area that had been kissed. The water used for washing was later put in small bottles and presented to prominent statesmen, who would drink from it to break their fasts with it. One or two drops might also be put in the drinking water of those who were ill, with prayers for the Prophet's intercession for restoration of their health. After the ceremonial visit was completed, the Holy Mantle was returned to its golden case, and the sultan locked it with the golden key. Carefully wrapped in its seven velvet covers, the case was then locked in chest.

In later times, the tradition of kissing and then washing the Holy Mantle was discontinued. Instead, the sultan would rub the Holy Mantle with muslin handkerchiefs and then present these to the visitors. Perfumed with incense water, the handkerchiefs were embroidered with inscriptions praising the Prophet and asking for his intercession.

The sultan would rest after the ceremony, and at the breaking of the fast in the evening, a special dinner was given to celebrate the day's event. Egg with onions, prepared by the chief servants of the Inner Court and cooked for almost three hours, was a traditional dish served at this meal.

Visits to the Mantle of the Prophet during Ramadan took place for centuries before the Tanzimat Reforms (*Tanzimat Fermanı*, 1839). They continued afterwards, as well, even in the period of the Constitutional Monarchy. Halit Ziya Uşaklıgil, who had been assigned four times to attend the ceremony, told of

Zamzam water in which the Holy Mantle had been dipped was given to prominent individuals in small bottles.



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the Holy Mantle's effect on those who came to see it: "I saw the spiritual excitement of those who came from far and near—the Grand Vizier, other viziers, the common people—those who heard the call to prayer from the minarets, those who saw the Mantle of the Prophet from a distance amidst the peaceful recitation of the Holy Qur'an, those who found the opportunity to touch it on their faces, people whose eyes were full of tears and whose hearts were full of serenity and pious reverence. I myself felt that I had been cleansed of negative feelings and filled with spiritual pleasure."

In his memoirs, *13. Asr-ı Hicride Istanbul Hayatı* [Istanbul Life in the 13th Century Hijri], Ali Rıza Bey, the minister of fisheries, mentions that during the month of Ramadan distinguished statesmen and scholars were invited to break their fast at the Inner Court. On these occasions, the Sacred Relics were visited after the 15th day of Ramadan. The guests awaited the call to prayer in contemplation in the Apartments of the Holy Mantle. After breaking the fast with *zamzam* water, the evening prayer was performed, and a delicious meal was served in the room of the Chief of the Treasury. Each Inner Court official was skilled in the preparation of at least one kind of food, dessert, or sherbet. The *tarawih* prayer (supererogatory prayer performed at night during the month of Ramadan) followed the dinner, accompanied by customary Islamic hymns.

Ruşen Eşref Ünaydın describes performing the *tarawih* in the Apartments of the Holy Mantle in his book *Ayrılıklar* [Separations]:

> The call to prayer was made in the Tulip Garden: The songs of nightingales sprinkled on faithful proclamations like drops from a rosewater flask. We passed through the boxwood trees arm in arm. Overflowing with religious and historical recollection, my heart was a night filled with stars like those above my head. The darkness between the row of columns in the entrance hall was punctured by tiny red lanterns. I leaned against one of these columns, which had witnessed sultanates and spiritual ecstasy for centuries. The recitation of Qur'anic verses were in my ears, and the magnificent tiles which fill the observer with a yearning for a mystical spring were in my eyes!
>
> The small group—indistinguishable like dream images among the columns—rose for the *tarawih* prayer. After every two units of prayer, hymns were sung by beautiful voices in the *bestenigar*, *saba*, *hüzzam*, and *acemaşiran* musical modes.
>
> I was so excited that I slowly forgot I was a mortal living in the present. I had forgotten which century I was in. My elbow was touching a Janissary who had returned from the conquest of Egypt centuries ago rather than the member of the Inner Court at my side. The breath I felt was that of a glorious warrior from Zigetvar rather than the wrinkle-faced *ak ağa* whose joints cracked when he bent in prayer. The elderly voice of the imam echoed victoriously as if from the day of the Erivan campaign. At every greeting to the Prophet,



The Holy Mantle used to be kept in niches behind the silver grating in the Privy Chamber.







I thought that our eyes would meet those of an old khan's, with prayer beads on his knees and a dagger at his waist, who was pleading forgiveness for his arrogance and sins. These associations arose because those spirits in that magical hall were lined up beside the holy token from Prophet Muhammad, peace and blessings be upon him.

It was such a gift that the Turkish nation embraced it like mad lovers in their most youthful age, overcoming arid deserts and conquering iron fortresses. They brought it as a fresh meaning to this city which God's Messenger had pronounced his wish for its conquest. I thought of the first Companions of the Prophet as I stood close to the Holy Mantle which had wrapped the body of the greatest spiritual leader on Earth and rubbed against his skin.

As we performed the *tarawih* prayer in the 1337th Ramadan in a room filled with the highest material veneration and a magnificent spiritual edge, I imagined the ecstasy with which the first Companions had performed the prayer with the Prophet under the stars of the Hijaz and on the sand just beginning to cool.

Our worship was enriched with a scent of amber. Especially during moments of prostration, it was as if some water was calling from afar and beyond. The scent emanated from a silver incense burner, and the water was emptying from the spout of a porphyry fountain, running like silver thread in a marble water trough adorned with Arabic. Praying at the edges of the Prophet's Holy Mantle, we felt as if we heard the sound of the Kawthar River and smelled the scent of Paradise.

The muezzin was chanting "Good-bye month of Ramadan, good-bye month of abundance and divine bestowals." Those crying and moaning were saying, "amin, amin."

I never prayed or asked for my petty personal desires or for my life, which will certainly end regardless of what I do or what happens. Within the rapturous atmosphere that I attained, I satisfied myself with this ecstasy.

QUR'AN RECITATION

IN THE APARTMENTS OF THE HOLY MANTLE

"I discovered a truth during my travels. This (Ottoman) state has two spiritual foundations: (The first is) the *adhan* (call to prayer), which was first called at the time of Mehmed the Conqueror from Ayasofya's minaret, and it is still being called! (The second is) the Qur'an recited for the first time during the reign of Selim in front of the Holy Mantle; it is still being recited. Young soldiers from Eskişehir, Afyonkarahisar, and Kars! You fought for these two beautiful things."

Although the exact date the custom began is uncertain, it is known that the Holy Qur'an has been recited in this blessed chamber for the Prophet's Holy Mantle since the first quarter of the 16th century. This tradition—which was carried out like a spiritual watch by forty assigned officials (the fortieth of which is said to have been Sultan Selim I himself) for the sake of "earning good and eliminating evil"—still continues today, although from time to time in the past it ceased. The poet Yahya Kemal writes of this custom in his book *Aziz Istanbul* [Dear Istanbul]:

> I discovered a truth during my travels. This (Ottoman) state has two spiritual foundations: (The first is) the *adhan* (call to prayer), which was first called at the time of Mehmed the Conqueror from Ayasofya's minaret, and it is still being called! (The second is) the Qur'an recited for the first time during the reign of Selim in front of the Holy Mantle; it is still being recited. Young soldiers from Eskişehir, Afyonkarahisar, and Kars! You fought for these two beautiful things.

Upon the death of Sultan Abdulhamid II, Vak'anuvis Ahmed Refik Bey wrote an article for Vakit newspaper. It was published on February 18, 1918, and not only narrates the Caliph's funeral ceremony, but also describes the Apartments of the Holy Mantle:

Farewell to Sultan Abdulhamid

By Ahmet Refik Bey

The former ruler has passed away. This event was first announced in the newspapers. The Bosphorus smiled under the sun's glow. Sultan Abdulhamid II, who had occupied the Ottoman throne for thirty-four years, would be buried a few hours later under the soil of beautiful Istanbul. Sultan Abdulhamid's body would be brought from Beylerbeyi Palace to Topkapı Palace. There, he would be ritually washed and then buried at nine o'clock next to Sultan Mahmud in Çemberlitaş. A single guard wearing a helmet and holding a rifle stood at the Middle Gate. The guards in front of the Gate of Felicity politely received guests. The Council Hall, which was abandoned and ruined and filled with memories of glorious eras, seemed to smile bitterly at the events of centuries past. Sunbeams streamed over the cypress trees and fell on the grass. One or two custodians with rakes in their hands were gathering the yellowed leaves from the green grass under the morning sun.

I passed in front of the Library of Sultan Ahmed VI. A custodian dressed in black ran quickly from the side of the Tulip Garden; the funeral procession was approaching. I went toward Sarayburnu. A small procession was slowly coming up the sandy incline. A large steamboat neared the dock. Smoke rose from its yellow smokestack. The scene was very sad. The Marmara Sea, the coasts, and the hills were basking in the sun. In the distance the Hamidiye Mosque's slender white form, Yıldız Palace's tree-lined boulevard, and the palace's continuous roofs among the naked trees appeared silent and bewildered. A white sheet, a dark shawl, and a bier headed the procession in which everyone was dressed in black. Sultan Abdulhamid lay lifeless on his bedding atop the wooden bier. A thick yellow striped sheet hung down from the edges. His body was covered with a precious dark orange and green embroidered shawl. A guard from Beylerbeyi Palace walked in front of the body, and two rows of soldiers were at its side. Officials from the Inner Court and other members of the palace walked slowly beside the bier, which was being carried by hand. Prince Selim Efendi and some pashas followed them, grieving and deeply touched. Silence reigned. One of the custodians carried a fez covered with a white handkerchief. It was the fez of Sultan Abdulhamid II. From a distance, a gardener holding a hoe






امیر المؤمنین سلطان محمود
خداوندیکانه فخر اجداد
نهادنده جبلیدر کرامت
ازلدن ایلمش حق خیره معتاد
او شاهنشاهک اولدی حمد لله
جهان عهد همایوننده آباد
زماننده اولوب معمور کعبه
قلندی روضهٔ پیغمبر ایجاد
یاپلدی شمدی جای خرقهٔ پاک
رسول الله ایده اول شاهی دلشاد
بو ثوبک دامنیدر ملتجامز
ایکی عالمده اندن اولور امداد
معین اولسون حبیب الله او شاهه
ظهیر و دستگیری آل و اولاد
شهنشاه جهانک سایه‌سنده
قصیده ایلدم اول جایه انشاد
مدار فخر عزتدر بو تاریخ
مقام خرقه بالا اولدی بنیاد
١٢٣٨

looked on sadly. Nothing could be heard but the footsteps of the pallbearers on the sand. The sea was calm and flat. An eternal gift from the Byzantines, the high columns in front of the palace gleamed in the sun.

The funeral procession passed the Tulip Garden. The body was brought to the green and gilded door of the Apartments of the Holy Mantle, and the bier was carried through the entryway. The prince and sons-in-law stayed in Mecidiye Kasrı, while the others in the procession remained outside. The door closed, and no one but the officials of the Apartments of the Holy Mantle entered.

What a luminous, sublime, and magnificent chamber it was. Here was the most wonderful, elegant, and radiant place of worship constructed by the Ottoman dynasty in the name of the Caliphate. The walls were adorned with blue and green tiles and gilded panels. Sultan Selim I's successors comforted their souls in this sacred area, prayed for the army's victory, and wept in front of the Holy Mantle. The bright tiles and precious inscriptions on the walls were striking.

The shades in front of one of the windows had been partially raised. Wide frosted glass obstructed the view of the Golden Horn. A small six-handled cypress casket resting on two green trellises and a small washing bench could be seen in the courtyard where the shades had been raised. Sultan Abdulhamid was laid on the washing bench. Grief-stricken, I stood in front of the gilded bars of the window. As the coffin advanced, the Inner Court officials respectfully folded their hands, waiting to perform their duty. Across the way, a closed door that hid centuries of legends and the blue tiled walls seemed to want to forgo this page of history. Four imams—two wearing green turbans, the others wearing white—piously washed the body with sponges and musk soap. A fresh white winding sheet covered Sultan Abdulhamid's corpse. The areas above his chest and below his knees were visible. There was no evidence of long illness on the body. The corpse did not display the appalling yellow color of death. It looked like an inanimate object made of ivory.

On the whole, he was attractive. Becoming more beautiful as it was washed, the white body was stretched out naturally in the hands of the washers on the bench. Holding silver incense burners, palace officials stood across from the corpse. Everyone was deeply reverent. Trust in God was visible in their faces. The Apartments of the Holy Mantle were witnessing a historic day. The last page of the sultanate would close on that day. Everyone's gaze was fixed on Sultan Abdulhamid's closed eyes. As warm water was poured over the body, white steam rose and mixed with the scent of aloe and amber from the incense burner. There was an apprehensive silence. Nothing could be heard but the footsteps of those coming and going to perform services. With their hands folded, eyes on the body, and tears of grief, two of the sultan's sons-in-law stood by his feet.

The fountain of the Privy Chamber, where the bodies of deceased sultans were washed. It was restored during the reign of Mahmud II (1808–1839), and the inscriptions date to that period. The sultan's monogram stands out prominently on the baroque decoration, and the marble work is in the Mamluk style. The tiles were added during various restorations.

Nature's beauty could be felt in all its glory outside the palace. The waters of the Golden Horn shimmered in the unexpected February sun. The boxwood trees were bare and open to the bounty of spring. The washing of the body was still not finished. Sultan Abdulhamid's closed eyes, gray hair, naked body, and lifelessness awoke a melancholy in the hearts of the onlookers. At times, when his head suddenly slipped and his hands fell to his sides, he resembled an innocent, hopeless person. His neck was bent strangely with his white, disordered beard.

Finally, the washing of the corpse was completed. It was dried with yellow silk-embroidered towels. The coffin was lifted, and the washing bench was brought next to it. A winding sheet was spread inside. Sultan Abdulhamid's body was respectfully laid in the coffin.

Sultan Abdulhamid had not lost consciousness until the last moment of his life. He requested that a testament prayer be put on his chest and a handkerchief rubbed against the Holy Mantle, as well as a piece of the black Ka'ba cover, be used to cover his face. His request was carried out to the letter. It was a truly heartrending sight: Sultan Abdulhamid lying inside the coffin covered with winding sheets, the testament prayer on his naked chest, the black Ka'ba cover on his face, his white beard, with his eyes forever closed. . . Sultan Abdulhamid was humbly going to God, leaving his sins behind.

The shroud was tied and the coffin closed. The heavy ticking of a mother-of-pearl clock, which had witnessed centuries, echoed in the grandeur of the Apartments of the Holy Mantle. Arrangement of the coffin began. First a bed sheet and then a silver-embroidered red cover were placed on the coffin. The bottom was wrapped with a navy blue flowered cloth. Ka'ba covers and belts decorated with precious stones were placed on top. Shawls were wrapped around the head and arms of the body. A red fez was put on the green satin wrapped around the head. While the body was being washed, the plain coffin and wooden washing bench had contrasted sharply with the brilliant colors and gilding in the Apartments of the Holy Mantle. Now, Sultan Abdulhamid's coffin adorned with silk, shawls, silver thread, and precious stones fit in with the Apartments' magnificence and splendor.

Everyone departed. Only the coffin, with its head turned toward the harem chamber, could be seen among the decorated columns, colored walls, and polished panels. To the left, in the Apartments' window, the gold and silver-embroidered green curtains, heavy silver tassels, gold grating, priceless wall panels, and the Qur'an were visible as well. Footsteps sounded in front of the Audience Hall. One of the distinguished sons-in-law advanced rapidly and stopped mournfully in the corner in the wall. With his eyes on the coffin, he opened his hands, made a short prayer, and let out a sincere sob. It echoed among the ornamented domes.

It was nine o'clock. Ambassadors and officers dressed in silver-trimmed uniforms and fur headgear and hats waited in front of the door of the Apartments. Foreigners stared in awe at this magnificent place. Scholars, dressed in green and purple robes with broad sleeves and silver embroidery, were being greeted respectfully. The crowd grew. The Crown Prince and other princes were in full uniform. Medals, silver decorations, and uniforms glittered in the February sun.

Suddenly, the door to the Apartments of the Holy Mantle opened. All eyes turned to the door. It was crowded on both sides. Hearts throbbing, everyone sought a view of the coffin. Carried by hand and adorned with a diamond belt, silver-embroidered Ka'ba covers, red satin, and a red fez, it finally appeared, stately and majestic. Prominent officials and officers stood near the coffin, which was put on a high place in front of the door. The head preacher of the Hamidiye Mosque, dressed in a green, silver-embroidered robe with an imperial monogram on his chest, stepped forward and stood on the stone. He looked around and asked:

"How did you know the deceased to be?"

A sad cry echoed among the cypress trees:

"We knew him to be good."

A short recitation of Surat al-Fatiha ended the ceremony. The coffin was lifted and carried slowly past the Library of Sultan Ahmed VI and the Audience Hall to the front of the Door of Felicity. According to custom, the funeral prayer was performed here, and the procession was then organized. Princes, notables, commanders, and palace officials all gathered. Occasionally the procession offi-



The bodies of deceased sultans were put on the marble platform in front of the Apartments of the Holy Mantle.



The bodies of deceased sultans were put on the marble platform in front of the Apartments of the Holy Mantle.

cials in silver-embroidered dress with white papers in their hands were heard to call out for the "notables, members of parliament, distinguished scholars, [and] commanders . . ." to form the procession. Finally it was ready. The soldiers put their guns on their shoulders, and marched in perfect silence. *Dedes* and *Şazeli* dervishes walked in front of the coffin. Officers of the imperial Inner Court and other palace officials served as pallbearers.

The cortege moved slowly among the cypress trees from the Gate of Felicity to the Middle Gate. Majestically passing through the Middle Gate, this moving profession of God's unity made a sweet echo that exuded an aura of pious reverence and consolation to the spirit. It resounded between the Middle Gate's stone walls and the gate. This echo reflected Sultan Selim III's sensitive, noble spirit. Was it possible not to remember his pure and blessed spirit with every sound from the imperial Inner Court? The Inner Court officials were reciting prayers. The sound, which echoed from the ruined walls of the Council Hall, was the touching cry of the Ottoman spirit. Everyone walked respectfully behind the coffin. This gate had seen the passage of many sultans' funerals and the shedding of many tears. In front, the intermittent, sad chants of the dervish elders could be heard. With a moving Arabic melody rising like a slow refrain, the sheikhs of the Shazeli dervish hall chanted the proclamation of God's unity, the affirmation of His greatness, and eulogies to Prophet Muhammad, peace and blessings be upon him. The area between the Middle Gate and the Imperial Gate was filled with the automobiles of German officers and various cars. Two elegant women stood up in their coach, watching the procession behind thin veils. A little farther away in front of the Hagia Irine Church of Byzantine period and the military museum, the members of the military band with huge quilted turbans, baggy red trousers, silver vests, and yellow and red flags had stopped. Living history saluted the coffin with deference and respect.

The funeral procession left the Imperial Gate. The streets were empty. Two rows of soldiers lined the way from Ayasofya Mosque to Sultan Mahmud's Tomb. The trees, houses, windows, and roofs were filled with women and children. The coffin advanced amidst poignant prayers and proclamations of God's greatness and unity. Those watching the funeral procession were moved. One woman leaned her head on a wall and sobbed. Some looked on indifferently, but sensitive hearts wept at the sad spectacle, the mournful cries, and religious magnificence. The final ceremony of the Ottoman sultan who had held the Caliphate for thirty-four years was being performed with reverence.

The coffin entered the tomb, the procession chanting the name of God. Sultan Abdulhamid was placed in the grave with deference and respect. A thirty-four-year page of Ottoman history was concluded in sorrow.

(*Vakit*, February 18, 1918)

When the last sultan, Vahideddin, came to the palace for his coronation ceremony, his brother's (Sultan Reşat) coffin was placed in front of the Privy Chamber fountain. While proceeding toward the Gate of Felicity after taking a rest at the Baghdad Mansion, Vahideddin stood before his brother's coffin and recited Surat al-Fatiha. Later, he said: "The distance between the throne and washing bench is so short."


١٤٠٧

The Sacred Relics



THE HOLY MANTLE



The golden chest of the Mantle of the Prophet.
[illegible] No. 2[illegible]



THE HOLY MANTLE

The golden chest of the mantle of the Prophet.



The inner case where the Mantle of the Prophet is kept. T.P.M. Inv. No: 21/2

124 cm. in length, the mantle is woven from black wool on the outside and lined with a roughly woven cream-colored woolen material on the inside. A section measuring 23x30 cm. is missing from the front right side. A small portion is also missing on the right sleeve, and there is damage in several areas. The mantle was given by the Prophet to Ka'b ibn Zuhayr.







A miniature depicting Mehmed III (1595-1603) with the Mantle of the Prophet during the Eğri campaign. T.P.M.K.H. 1609



The History of the Holy Mantle

Prophet Muhammad, peace and blessings be upon him, met opposition and resistance, when he began calling people to Islam. One of his opponents was the poet Ka'b. After the conquest of Makka, the poet began to hide. Having been reprimanded by his brother, Ka'b felt regret. Taking a risk, he secretly went to Madina in disguise and approached the Prophet to ask whether a person who repented his mistakes and embraced the faith would be forgiven or not. After the Messenger answered in the affirmative, the poet asked, "Even Ka'b ibn Zuhayr?" When the Prophet affirmed this, too, Ka'b revealed his identity and began to read a poem, "Ode to the Mantle," which would later become famous. When he heard the lines "Muhammad is the sharp sword of God, drawn from its sheath. / The whole world is illuminated by his divine light." the Messenger of God took off his mantle and put it on Ka'b ibn Zuhayr's shoulders. [1]



The Holy Mantle's case.
16th century.
T.P.M. Inv. No. 2/785


بسم الله الرحمن الرحيم



In later years, Mu'awiya ibn Sufyan wanted to buy the mantle, but Ka'b would not sell it. After Ka'b died, Mu'awiya bought it from his heirs for twenty thousand drachmas of silver. Protected by the Caliphs, the Holy Mantle was cared for in turn by the Umayyads, the Abbasids, the Mamluks, and finally the Ottomans after Sultan Selim I's victory in Egypt.

Throughout the centuries, various protective cases have been made for the Holy Mantle. Today it is kept in a golden inner case that opens from the top, with double hinged lid. The container measures 21x45x57 cm. The mantle has another golden case of the same dimensions that was made on the orders of Sultan Murad II (1574–1595). This case is valuable both materially and aesthetically. When Sultan Abdulaziz (1861–1876) had the current case made, it was decorated on top with rubies and

The case in which the Holy Mantle was kept at an earlier date.
It was made during the reign of Murad III.
T.P.M. Inv. No: 21/2120




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emeralds. It is kept in the Topkapı Palace's Treasury section, and is inscribed with the monogram of Sultan Abdulaziz and a long inscription requesting the Prophet's intercession. The case is wrapped in seven beautifully embroidered scarves and kept in a large gold chest that was also made during Sultan Abdulaziz's reign. The verse "O Muhammad, We have only sent you as a mercy to the whole of mankind" (Al-Anbiya 21:107) and the lines "There is no deity but God, the King, the Truth, the Manifest. Muhammad is the Messenger of God, the one truthful at his word, the trustworthy / La ilaha illal'lahu al Malik-ul Haqq-ul Mubin Muhammadur-Rasullulahi Sadiqu'l Wa'du'l Ameen," are inscribed on the chest. The chest's four-footed base is silver with gold plating.

The case for the Blessed Mantle made on the orders of Mehmed IV. T.P.M. Inv. No. 2/784

When the sultans left Topkapı Palace for extended periods, they would take the Holy Mantle with them. Therefore, special areas were allocated for the mantle in other palaces. For instance, Sultan Ahmed I had a separate chamber built at Istavroz Palace, located where Beylerbeyi Palace is today. The Holy Mantle was placed in this room when the sultan resided at Istavroz during the summer. After Istavroz Palace was torn down, Sultan Abdulhamid I had Beylerbeyi Mosque built on the exact location of the chamber. The Holy Mantle was last taken away from Topkapı by Sultan Abdulaziz during a royal journey to Bursa.

Sometimes the Mantle was taken on campaigns by the sultans. When Sultan Mehmed III (1595–1603) set out on the Eğri Campaign, he took the Honored Standard and the Mantle with him. When his army was facing defeat, Hodja Sa'deddin Efendi said, "My Sultan! As an Ottoman Sultan who is Caliph on our Prophet's path, it would be appropriate for you to put on the Holy Mantle and pray to God." Wearing the Mantle amidst proclamations of God's unity, Mehmed III led his soldiers to victory.

The miniature on page 56–7 dates from the early 17th century and was painted by Talikzade Suphi Çelebi, who wrote the first Turkish *Shahnama* [Book of Kings]. In the miniature, Mehmed III is shown on horseback during the Eğri Campaign. Among a group of figures, presumably from the Privy Chamber, there is a man on horseback carrying the Holy Mantle (wrapped in a cover) on his head.



The Holy Mantle





Decorations inside the silver grating around the throne
T.P.M. Inv. No: 21/154

Qasida al-Burda is a masterpiece of Arabic literature. Ka'b ibn Zuhayr begins his poem with a section about his camel, Suad, where he uses an outstandingly descriptive style. Starting a poem with such an introduction and using elaborative language was common in Arabic poetry. After this initial part, the poet turns to the main theme; begging the forgiveness of the Prophet, which he did to a great extent that he was forgiven.

Ode to the Mantle
(Qasida al-Burda)

Suad's gone . . . so far away now . . . and I am her follower
A faithful slave on the Earth, so lonely.

Like a gazelle which sheds tears at separation
With a proud gleam in the eye.

Different while coming, different again while leaving.
Always a peculiar beauty she had.

When she laughed, there was a glow between her snow white teeth
And the aroma of a delicious syrup

Early in the morning, a moist smile.
Like the pure and clear coolness of early morning fountains.

Just as pure rain water washes over valleys, refreshing them.
Her teeth were like those valleys, refreshed by the rain

She was so beautiful: almost a flawless beauty she had.
Oh, if only she could keep her promises.

Unfortunately she is so fickle.
Ever restless, day or night;

Like a ghost she is dizzyingly transformed.
Betrayal happens to be her favorite melody.

How could I be so naive, such a fool to believe?
All the promises she makes are like water in a sieve

All my dreams were like a mirage; disappearing with the sunrise:
Vanishing without a trace, nothing more than melting ice

Any words she utters, any promises she makes
Are no different than Urkub's, the king of liars

What makes me speak so, is nothing more than separation
What I'm aching for is, if possible, reunion

Now the beloved is so far away, in a distant desert land
Only a camel of noble breed can take me there like the wind

There she awaits, in a remote corner of the desert,
Camels adamantly striving to cover the distance:

It takes just such a camel on this journey of love,
Rivers of sweat flow behind its ears.

Piercing the horizon with its keen look,
Its feet gliding over the dunes, in a cloud of dust.

A strong and graceful one, with the firmest of feet
And such a camel should be of the noblest breed

A wide body, a thick neck, and a large forehead
An air of masculinity should shine in its face.

Insects should all slide over its smooth skin,
It should never let you down, falling on the way

It should stand upright, like a peak so steep
Against the fierce winds of the desert storms.

Muscles of steel only to be possessed
By the bravest of wild horses

Between the eyes and the neck, where the reigns are tied
It should be very powerful, like a grinding stone.

Its tail caresses its belly
Like a long, delicate branch.

Its pace should have an agile rhythm,
The forelegs should be like two spears hurled.

Its legs should touch the ground swiftly,
Scattering the pebbles on the way

Heading on vigorously and leaving behind
Mirages of rivers and scorching dunes of sand.





Even though the back of a lizard is reduced to ashes,
The fiercest heat does not hinder it: the camel proceeds.

Grasshoppers bolt, caravan leaders halt,
The noble camels just carry on, the overpowering heat cannot stop them

As the heat grows worse, it takes up a different pace,
The growing heat begins to change the rhythm of its hooves.

The sound reminds you of a mother beating her chest
Grieving for her dear child, lying cold and dead.

This is how they bear the pain of separation
Just as my poor heart suffers from jealous slander.

Whoever I asked for help, turned their backs on me,
Saying, "O son of Abu Sulma, do not plead with us in vain."

And I said in reply:
"Leave me alone, I will pray to All-Merciful God."

Even if we live in this world for a hundred years,
The destination remains the same—eternal afterlife.

I shall go and supplicate to the glorious Prophet:
Mercy is what fills his heart, an overflowing pool.

They said that the Prophet would have me severely punished,
Yet I told them justice shines forth from that Star of Truth

Here I am in your presence, hoping for your forgiveness:
O just guard of Islam, I ask for mercy.

Give me a chance for repentance, for the sake of God
Who revealed to you the Holy Qur'an, the ultimate source of truth.

I submit to your decree, though my sins are great,
But they have been exaggerated by those who envy me.

Now that I'm before you, in such a noble place:
Such an honor would make a giant elephant shake.

Here is my right hand, please let me touch
The light of justice, through your purest hands.

And if I am to be punished, for I am guilty,
Then I will only yield, to you, helplessly.

I see circles of lions, in their midst is their king
Feeding his cubs: an amazing scene.

If he fights, you will surely see one of his mettle,
His paws will glisten with bravery.

Leaving the battle ground is not possible for him,
The fiercest desert lions are dumbstruck before him.

Many a challenger who dared to fight,
Perished, becoming food for animals.

Muhammad is the sharp sword of God, drawn from its sheath,
The whole world is illuminated by his divine light.

When the time came for the blessed emigration
He determinedly left without hesitation

And all the devoted Companions of his
Were like the hilt of a sword in his firm grasp

The chain-mails they wore were like that of David
Their hands clasped around maces, like paws of lions

Such chain-mails as if they were woven from power
As they deal mighty blows, unbelievers are all stunned

Neither they feel sad for having beaten by a foe
Nor a trace of pride they have, when they are victorious

Just as steadfast camels of noble breed
They go forward fearlessly, attacking the enemy

They are wounded on the chest, as valiant as can be
Undaunted by the waves in the sea of death



◀ Decorations hanging from the dome of the Privy Chamber
T.P.M. Inv. No: 21/240

THE HONORED STANDARD

The prophet Abraham, peace be upon him, built the Ka'ba, the first house of worship in the world, with his son the prophet Ishmael, and they were commanded by God to care for it and always keep it ready for worship and circumambulation. This duty was performed for centuries with great love by the tribes that were blessed with living near the Ka'ba. Even in the Age of Ignorance (the pre-Islamic period), service to the Ka'ba was considered an honor by the Quraysh tribe. Various duties related to the Ka'ba were carried out by prominent Makkan families.

For example, the family who had the privilege of door-keeping would take care of the keys and open and close the Ka'ba door. Those with the duty of distributing water were in charge of the *zamzam* well and giving water to pilgrims. Standard-bearers would keep the flag of the Quraysh tribe in times of peace, and during war, unless others were chosen, they would carry the standard in front of the army. This duty was given to the sons of Abd al-Dar. A flag was also given to the sons of Umayya. The Quraysh had a black standard called *'Uqab*, meaning "eagle." Since an eagle was also an emblem of the Roman Empire, some historians claim that the Qurayshis' *'Uqab* was adopted from that symbol.

In battles between Arab tribes, warriors would continually have their eyes on their standard. If it fell, it would mean defeat. When this happened, the warriors would accept the outcome and disperse.

While Prophet Muhammad, peace and blessings be upon him, was entering Madina at the conclusion of his emigration, Burayda ibn Husayb al-Aslami unwrapped his turban, hung it on a pole, and walked in front of the Prophet.[2] This was the first flag of Islam. Seven months after the Prophet's emigration, a standard was given to the expeditionary troops sent to Sif al-Bahr under the command of Hamza ibn 'Abd al-Muttalib. One month later, another flag was given to the corps sent to Saniyya al-Mara under the command of 'Ubayda ibn Harith ibn 'Abd al-Muttalib.

Various standards were used in the wars of the Prophet and his Companions. According to the narratives, they were called *raya* (standard) and *liva* (banner). The banners were white and the standards of the Prophet were black. *Liva* means something that can be folded up, and it refers to a piece of cloth

wrapped around a spear. Derived from the root "to see," *raya* means a sign indicating the presence of a commander.

Called 'Uqab, the standard of the Prophet was a square-shaped woolen cloth which belonged to 'Aisha, the Prophet's wife, may God be pleased with her. Some sources record that there were patterns on this cloth.

In military expeditions, the Prophet gave banners to various Companions, and 'Ali Ibn Abu Talib would usually carry the standard. It is unclear exactly to whom the banners and standard were given. When the Muslim army was large, each unit carried a different banner.

At the battle of Badr, the banner of the Emigrants was carried by Mus'ab ibn 'Umayr, the banner of the Khazraj tribe by Hubab ibn Mundhir, and the banner of the Aws tribe by Sa'd ibn Mu'adh. The black standard, 'Uqab, was held by 'Ali ibn Abu Talib, and another standard of the Prophet was carried by Sa'd ibn Mu'adh.

At the battle of Uhud, the Prophet asked who was carrying the standard of the Makkan army. When he was told that the sons of Abd al-Dar (who were traditionally standard bearers of Makka) were carrying it, as before, he said: "We are more loyal to the customs than they are." Then he gave the standard to Mus'ab ibn 'Umayr, who was a Makkan Companion from the sons of Abd al-Dar. [3] During the battle, the standard-bearer of the Aws was Usayd ibn Hudayr, and the standard-bearers of the Khazraj were Hubab ibn Mundhir and Sa'd ibn 'Ubada. When Mus'ab ibn 'Umayr's right hand was cut off in the fighting, he held the standard in his left hand. When his left arm was cut off, he wrapped his arms around it and held it to his chest. A little while later he fell as a martyr.

Mus'ab ibn 'Umar was a member of one of the wealthiest families in Makka. He had been brought up with the utmost care and affection; his family never denied him anything. He was very handsome, and before he became a Muslim, he dressed elegantly. When his comrades wanted to bury him at Uhud, they could only find a short mantle to use as a shroud. When they covered Mus'ab's head, his feet were left exposed, and when they covered his feet, his head was exposed. Later, by command of the Prophet, they covered his head with the mantle and his feet with grass.[4]

When Mus'ab ibn 'Umayr was killed at Uhud, the Honored Standard was given to 'Ali ibn Abu Talib. When 'Ali took part in the fighting, Abu al-Rum held the standard. Accounts of the battle also relate that Nu'man ibn Ruhay had it for a while.

At the battle of Khaybar, the Prophet said: "I am going to give the standard to a soldier who loves God and the Prophet, and who is loved by them."[5] He then gave it to 'Ali ibn Abu Talib. God blessed 'Ali with victory at Khaybar. It is related that this standard was white. 'Uqab was also used at the same battle.

After the murder of the Prophet's envoy to the King of Busra, 3,000 troops were gathered, with Zayd ibn Haritha in command. As the army was leaving, the Prophet stated: "If something happens to Zayd, Ja'far ibn Abu Talib will assume command. If Ja'far is martyred, 'Abd Allah ibn Rawaha will take command. In case something happens to 'Abd Allah, choose one among you as commander."[6]

The silver case of the Honored Standard. T.P.M. Inv. No.21/29



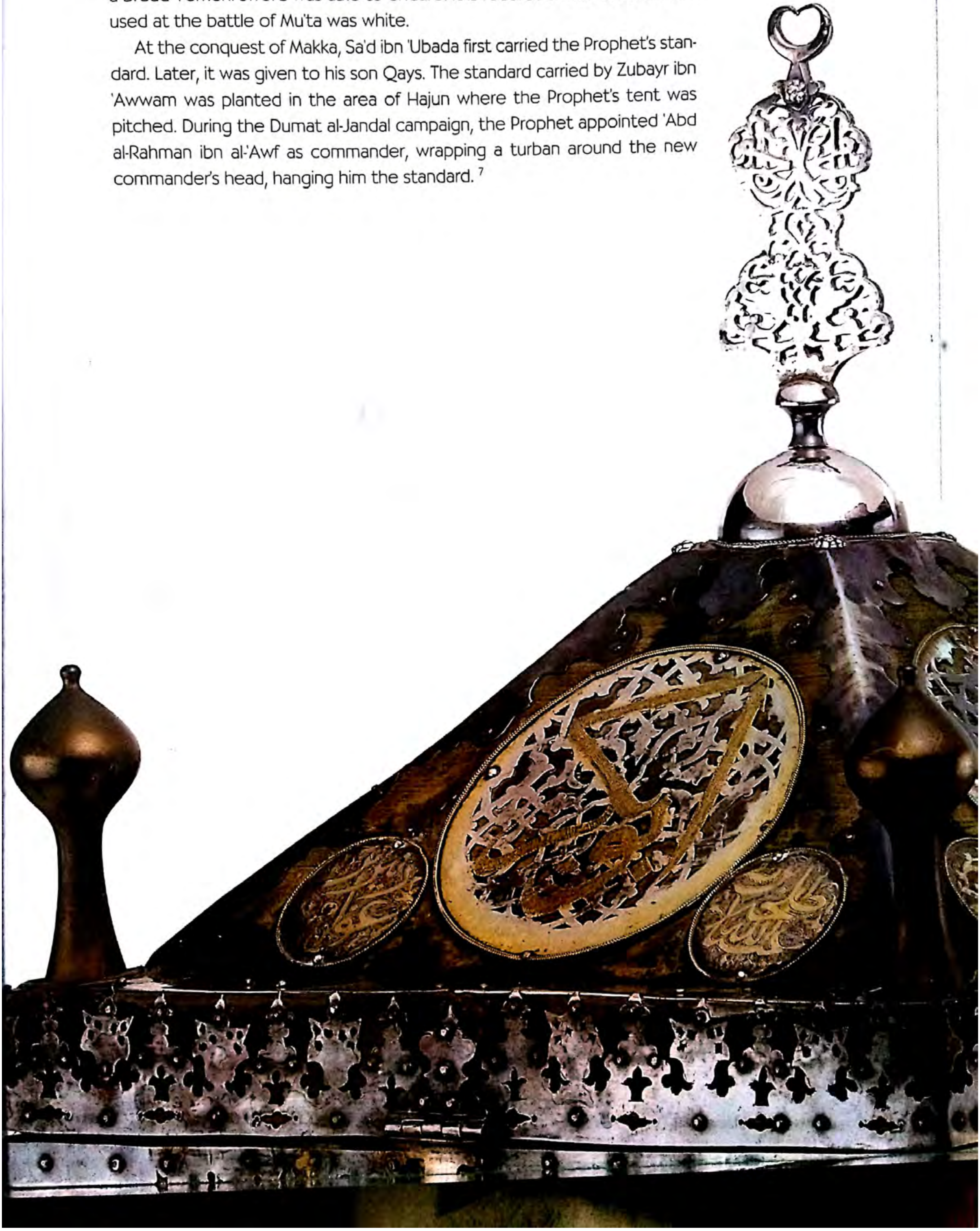
At Mu'ta, near Jerusalem, one hundred thousand enemy soldiers opposed the Muslim army. In accordance with the Prophet's directive, when Zayd ibn Haritha was martyred, Ja'far ibn Abu Talib took the Prophet's standard. A while later, Ja'far did what Mus'ab had done at Uhud. When his right hand was cut off, he held the standard in his left hand. His left hand was soon cut off, too, and in order not to let the standard entrusted to him by the Prophet fall, he clasped it to his body with his arms. Later, the Prophet declared that Ja'far would fly in heaven with two wings in place of the hands he had lost. Henceforth, he was known as Ja'far al-Tayyar (flying Ja'far).

When Ja'far was martyred after being severely wounded, 'Abd Allah ibn Rawaha took hold of the Prophet's standard before it fell to the ground. Injured during combat, one of 'Abd Allah's fingers was left hanging by a piece of skin. Because it hindered his fighting ability, he dismounted from his horse, tore it off under his foot, and rejoined the battle. It was soon 'Abd Allah ibn Rawaha's turn



for martyrdom, and the Prophet's standard was handed to Khalid ibn Walid. The fighting was so fierce that Khalid, God's Sword, broke nine swords. Only a broad Yemeni sword was able to endure. It is recorded that the standard used at the battle of Mu'ta was white.

At the conquest of Makka, Sa'd ibn 'Ubada first carried the Prophet's standard. Later, it was given to his son Qays. The standard carried by Zubayr ibn 'Awwam was planted in the area of Hajun where the Prophet's tent was pitched. During the Dumat al-Jandal campaign, the Prophet appointed 'Abd al-Rahman ibn al-'Awf as commander, wrapping a turban around the new commander's head, hanging him the standard.[7]



The Honored Standard was sent from Damascus to the Ottoman army on campaign in Austria in 1593. Carried there by Janissaries via Gallipoli, it was turned over to the grand vizier and commander-in-chief of the army, Sinan Pasha. In 1594, it was put in the Royal Treasury in Istanbul. Later, it was sent under the protection of one thousand Janissaries to the army in Hungary. When the military campaign was suspended for the winter, there were requests for the standard to be displayed to visitors in Istanbul. However, the second vizier Ferhat Pasha did not give permission and put the standard in the treasury. It was finally returned to Damascus.

In 1595, the standard was again brought to Istanbul to be taken on campaign. Those who accompanied it were given gifts and posts, and it was put in the Enderun Academy. After the campaign, the standard was not sent back to Damascus, but kept with the Sacred Relics in the palace.

Subsequently, it became customary for the sultans or grand viziers to take the standard on military campaigns. The keys to the Ka'ba were sometimes placed beside the chest of the Honored Standard; this was first done during Sultan Murad IV's Baghdad campaign.

The first sultan to take the Honored Standard on campaign was Mehmed III. He took it, along with the Mantle of the Prophet, on the Eğri campaign in 1596. About 300 descendants of the Prophet accompanied the standard, reciting Surat al-Fath. After the fall of the fortress of Eğri, an army of 100,000 Ottomans marched upon the Crusaders, numbering 150,000, at Hajova. The Ottoman army was routed, and the tents of the sultan and grand vizier fell into enemy hands. With the Honored Standard on a hill overlooking the battlefield, the sultan considered retreating, but Hodja Sadeddin Efendi took hold of the ruler's horse and said: "My Sultan, you must stand firm. This is war, and a similar turn of events happened in the time of our ancestors. God willing and with a miracle from Prophet Muhammad, victory will belong to the followers of Islam. Be at ease, your excellency."

Taking courage from Hodja Saadettin Efendi's words, the sultan put on the Holy Mantle, and the tide of battle immediately shifted. Between ten and fifteen thousand service personnel were in the Ottoman encampment, including the keepers of the tents, cooks, locally hired soldiers, porters, keepers of the horses, camels and mules, et cetera. When they saw the sultan's tent in danger, they grabbed scimitars, swords, pickaxes, hatchets, tent poles, wooden clubs, shovels, and whatever else they could find and attacked the enemy. The Ottoman army returned victorious to Istanbul.

'Uqab: The Prophet's Revered Keepsake

After the Prophet passed away, his standard, 'Uqab, was carried at the head of the army during the rule of the first four caliphs. Later, it was passed on to the Umayyad and Abbasid Caliphates. When Baghdad fell to the Mongols, the Abbasid Caliph escaped to Egypt, and he took the standard and other sacred relics with him. They were eventually passed on to the Ottomans when Egypt was conquered by Selim I. A keepsake from the Prophet, the standard was called the Honored Standard (*Sancak-ı Şerif*) by the Ottomans.

There are different accounts of how the Honored Standard's came to Istanbul. According to one, Sultan Selim I brought it with him from Egypt. A second states that the standard was kept in Damascus for a while and then brought to Istanbul. A third recounts that the governor of Egypt, Hayirbay, sent the standard to Istanbul during the siege of Rhodes in the reign of Suleyman the Magnificent.

According to another report, the Honored Standard was kept for a time in the Damascus treasury, and it was taken on the pilgrimage to Makka every year. This continued for 75 years, until 1593. Confirmed by information in historical sources and pilgrims' diaries, this account seems to be reliable. The standard was kept in the inner fortress in Damascus. Four or five days before the pilgrim caravan set out, its leader, generals, the soldiers who guarded it, and many others gathered together and went to get the standard from the fortress near the tomb of the Companion Abu al-Darda. With a ceremony and proclamations of God's unity, they presented it to the standard-bearer. The caravan leader held one of the standard's silver cords, and the other was held by a guard. The standard was then taken to the government mansion near the eastern gate of the city with great pomp. This procession usually took place on the 25th day of Ramadan. When the festive days after Ramadan (*'Iyd al-Fitr*) were over, there would be another magnificent parade with the caravan of royal gifts for Makka (*surre-i humayun*) and the Honored Standard, which would be accompanied by state officials and military officers in their ceremonial uniforms. This procession proceeded to the stone footprint of the Prophet which was 45 minutes away. The populace watched from the sides of the road and from the rooftops. Tents would have previously been pitched near the Footprint of the Prophet, and coffee and sherbet were prepared in advance. In the tents, the velvet-embroidered cover was lifted and put into the chest. The Honored Standard was then placed in its protective case. Five to ten days after the royal procession, the pilgrim caravan would set out for Hijaz under the command of the Governor of Damascus and the caravan chief.







The black flag of the Honored Standard "Uqab" (which belonged to the Prophet) is kept in a green silk bag. It has disintegrated over time. T.P.M. Inv. No. 21/19

The Procession of the Honored Standard

According to custom, the Honored Standard was taken from its chest and hung on a flag pole forty days before the army went on campaign. On the day it was brought out, Surat al-Fath was recited, and the sultan carried the standard on his shoulder from the Privy Chamber through the Audience Hall library door, passing between two rows of Enderun members along the way. The standard was placed against a column of the throne in the Audience Hall, accompanied by chants of the *takbir* (proclamation of God's greatness).

Hafizs (those who had memorized the Qur'an by heart) and muezzins would recite Surat al-Fath or Sura Yasin. When the recitation was finished, the grand vizier, who had been waiting in the chambers of the *kapı ağası* (a palace offical) in the Gate of Felicity, was invited into the Audience Hall by the sword-bearer or the doorkeeper. The Sheikhulislam and a well-respected sheikh would accompany the grand vizier.

The grand vizier would be dressed in fur and have two jeweled crests on his head. The Sheikhulislam would also be dressed in fur and the sheikh in a robe. When they entered the sultan's presence, the ruler would kiss the Honored Standard and hand it to the grand vizier, appointing him to go to



war and wishing him success. As the Sheikhulislam and the sheikh prayed, the grand vizier would lift the standard to his shoulder and walked out the door. Cavalry or sword-bearer officers ran forward to accompany the Honored Standard to the Middle Gate. Here, as the grand vizier turned the standard over to an imam, Surat al-Fath would once again be recited. The ceremonial procession then proceeded to the grand vizier's headquarters at the Davutpaşa barracks, where either the grand vizier's or the sultan's tent had previously been set up.

The ceremony varied from time to time. On some occasions it was held in the Audience Hall, and on others in the Throne Room.

At Davutpaşa, the Honored Standard was kept either in the Tent of the Standard or in the Kiosk of the Standard. The Mehmed Pasha Kiosk, one of the oldest structures in the barracks, is mentioned as the Kiosk of the Standard in some sources. Another ceremony was held at Davutpaşa, in which Janissary guards from the cavalry division recited Surat al-Fath and prayed in front of the grand vizier's tent.

In 1789, Selim III put the Honored Standard on his shoulder, went to Davutpaşa, and turned it over to Alemdar Mustafa Pasha. With the grand vizier in front and the sultan behind, the standard was carried to the Han Çiftliği (Han Manor).

When the Sultan did not personally go on campaign, he met the Honored Standard at Davutpaşa upon its return from the war, along with the *Serdar-ı Ekrem* (Commander-in-Chief—the title given to the grand vizier in the sultan's absence), the Sheikhulislam, state officials, and chief military judges. As the grand vizier approached the ruler, he would dismount and kiss the ground three times. Then he would kiss the sultan's stirrup and mount a horse which had been presented to him by the ruler. At the same time, he would hand the Honored Standard to the sultan, who would take hold of it, give it back to the grand vizier, and then return to the palace.

The grand vizier would ceremoniously proceed from Davutpaşa via Bayezid and Divanyolu to the palace. The Honored Standard, which had been carried on the shoulders of the cavalry division chief officer from the Royal Gate to the Middle Gate, would be taken from the grand vizier and turned over to the sultan. While it was being put into its chest, verses from the Qur'an were recited and prayers performed. If the sultan was not accompanying the army, he would go with them some of the way. After this, he would then appoint the grand vizier to carry on in his place. The ceremony would be carried out in the place where this occurred. In 1683, Mehmed IV went to Belgrade to send Grand Vizier Kara Mustafa Pasha of Merzifon to war, and the ceremony of the standard was performed there. During the ritual, which was attended by the Sheikhulislam and Sheikh Vani Efendi, the sultan said to Kara Mustafa Pasha: "I put the Honored Standard in your trust, and I put you in the trust of God. May God help you."

At times of war, a special tent was set up for the Honored Standard, and it was carried in front of the Commander-in-Chief during battle. A group of *seyyids* and

Prior to the Second Constitutional period, two guards were stationed in front of the Gate of Felicity, near the base which held the pole of the Honored Standard. They ensured that no one stepped on the base and that it was treated with respect. After Topkapı Palace became a museum under the Republic, a stone was placed on this spot, and a protective chain put around it.

sherifs (descendants of the Prophet) continuously recite Surat al-Fath. They were lead by the Sheikh of the Honored Standard, who was also a descendent of the Prophet and the most important official in the group.

The guards that took care of the Honored Standard during war were called the *Liva-i Şerif Takımı*. This group was under the authority of the chief standard-bearer (Mir-i Alem). The guards were comprised of forty doorkeepers, who were given the title of standard-bearer and entrusted with protecting the Honored Standard.

The ceremonies performed when the Honored Standard was sent off on campaign and welcomed back again had special significance for the residents of Istanbul. They filled the streets from Ayasofya square to Edirnekapı, and from there to Davutpaşa. To see the Honored Standard was considered a meritorious act, as well as a means of hope for the ill, young children, and those in difficulty.



The Honored Standard Used Against the Rebels



The Honored Standard was not only brought out during times of war, but also during rebellions and times of internal strife. The populace would be called to rally around the standard, and thus, by breaking the morale of the rebels, the uprising would be suppressed. The first time the Honored Standard was used to help quell a revolt was in 1651 during the reign of Mehmet IV. Rebellious Janissaries were given two choices: they could either take a stand against the Honored Standard, for which they had fought for centuries, or they could remain loyal to it and dispatch their mutinous officers. They chose the second option, and the rebellion was suppressed.

In 1687, when the actions of the Janissaries guarding Mehmed IV became intolerable, the Honored Standard was publicly displayed. At this signal, the populace helped end the revolt.



The last time the Honored Standard was used to quell a rebellion was in 1826. By that time the discipline of the Janissaries had deteriorated to such an extent that the corps which had achieved glory in war since the foundation of the Ottoman dynasty had become a source of tyranny. The life and property of the common people were no longer secure. The Janissaries were constantly rebelling, and they resisted all of Sultan Mahmud II's attempts to reform their ranks. Finally the Honored Standard was brought out and hung from the pulpit (*minbar*) of Sultanahmet Mosque. This was announced to the public, which was fed up with the Janissary oppression. It was considered a religious obligation for all Muslims to rally to the standard. Meanwhile, the Janissaries had gathered in the Hippodrome. They decided to attack and capture the Honored Standard to ensure their own victory. Grand Vizier Selim Mehmed Pasha of Bender, learned of their plan, however, and attacked them first, using Sultanahmet Mosque as his headquarters. This event marked the end of the Janissary corps (1826).



During times of rebellion, the Janissaries used to shout: "All Janissaries come to Etmeydanı (a square in Istanbul)!" Whereas, the supporters of the sultan would cry: "Those from the Community of Muhammad gather under the Honored Standard!"

'Uqab in the Privy Chamber

'Uqab, the standard that belonged to the Prophet, was kept in a silver chest in the Throne Room, beside the Mantle of the Prophet. When it eventually began to disintegrate, the Ottomans designed three new standards made from green satin. Pieces from 'Uqab were sewn inside them. These standards were restored several times, and the custom of putting pieces from 'Uqab in them was eventually discontinued. The original 'Uqab is still preserved in a bag in the chest of the Honored Standard. It has disintegrated to small pieces. A few of these have inscriptions which were embroidered on at later dates.

One of the three Honored Standards was preserved in a special chest next to the Mantle of the Prophet, and it accompanied the sultan wherever he went. For this reason, there was a special place for it in Edirne Palace. One of the standards always stayed in the Royal Treasury; it was the one brought out for special occasions. Because the original flag faded to green with age, the Honored Standard was called *Liva-i Hadra* (the green flag) after the 18th century.



Made of green satin by the Ottomans, the Honored Standard measures 155x115 cm. Pieces of red satin, measuring 125x52 cm., with Qur'anic verses embroidered in silver. The names of God, the Prophet, and "The Ten Companions" on small round pieces of cloth are sewn around the verses. Around the pieces of red satin pieces are small tassels of colored thread, and two rows of long tassels braided in the form of a net decorate the edge of the standard.

The names and Qur'anic verses on the Honored Standard are as follows:

"Allah, Muhammad, Abu Bakr, 'Umar, 'Uthman, 'Ali Haydar, Said, Talha, Abu Ubayda, Zubayr, Sa'd, Abd al-Rahman. May God be pleased with them all.

". . . help is from God and victory is imminent. So announce the good tidings to the believers. Muhammad is not the father of any of your men, but is the Messenger of God and the seal (last) of the prophets. God has knowledge of everything. It is He Who sent forth His Messenger with the guidance and the

The Honored Standard was remade by the Ottomans, with pieces of the original flag, 'Uqab, sewn on. Qur'anic verses and the names of "The Ten Companions" are embroidered with silver thread on the red sections of the green silk flag.
T.P.M. Inv. No: 21/18



religion of truth, that He may exalt it above every other religion. God suffices as witness. Victory comes only from God, the Mighty, the Wise."

The standard and its accouterments are protected in a wooden chest covered with a cover and heavily decorated with silver, the cover is made of green cloth worked with yellow rope. The pole of the Honored Standard is made of wood, measures three meters, and is covered with green cloth. The flag pole of the Honored Standard has a crest made from silver in the form of a leaf. When it was brought out, the standard was carried with a belt and case which hung from the shoulder.







A small box for the Qur'an to be attached to the standard.
T.P.M. Inv. No: 21/28

The crest of the Honored Standard is made of silver and it is gilded on the base. Kalima al-Tawhid, Ayat al-Kursi, and other Qur'anic verses are inscribed on the surface in relief. It is kept in a green cloth bag inside a chest covered with cloth. T.P.M. Inv. No: 21/17

Small Qur'an boxes which were attached to flagpoles.
T.P.M. Inv. No: 21/52-53-47









First Manuscripts of Qur'anic Verses

Surat al-Tabbat (al-Masad) on parchment, thought to have been written by the scribes of revelation. T.P.M. Inv. No: 21/394



"In the name of God, the Merciful, the Compassionate.

Perish the hands of Abu Lahab, and may he perish too. Neither his wealth nor what he has earned will avail him anything. He will roast in a flaming fire. And his wife will be a carrier of fire-wood. She shall have a rope of fire around her neck."

Surat al-Tabbat

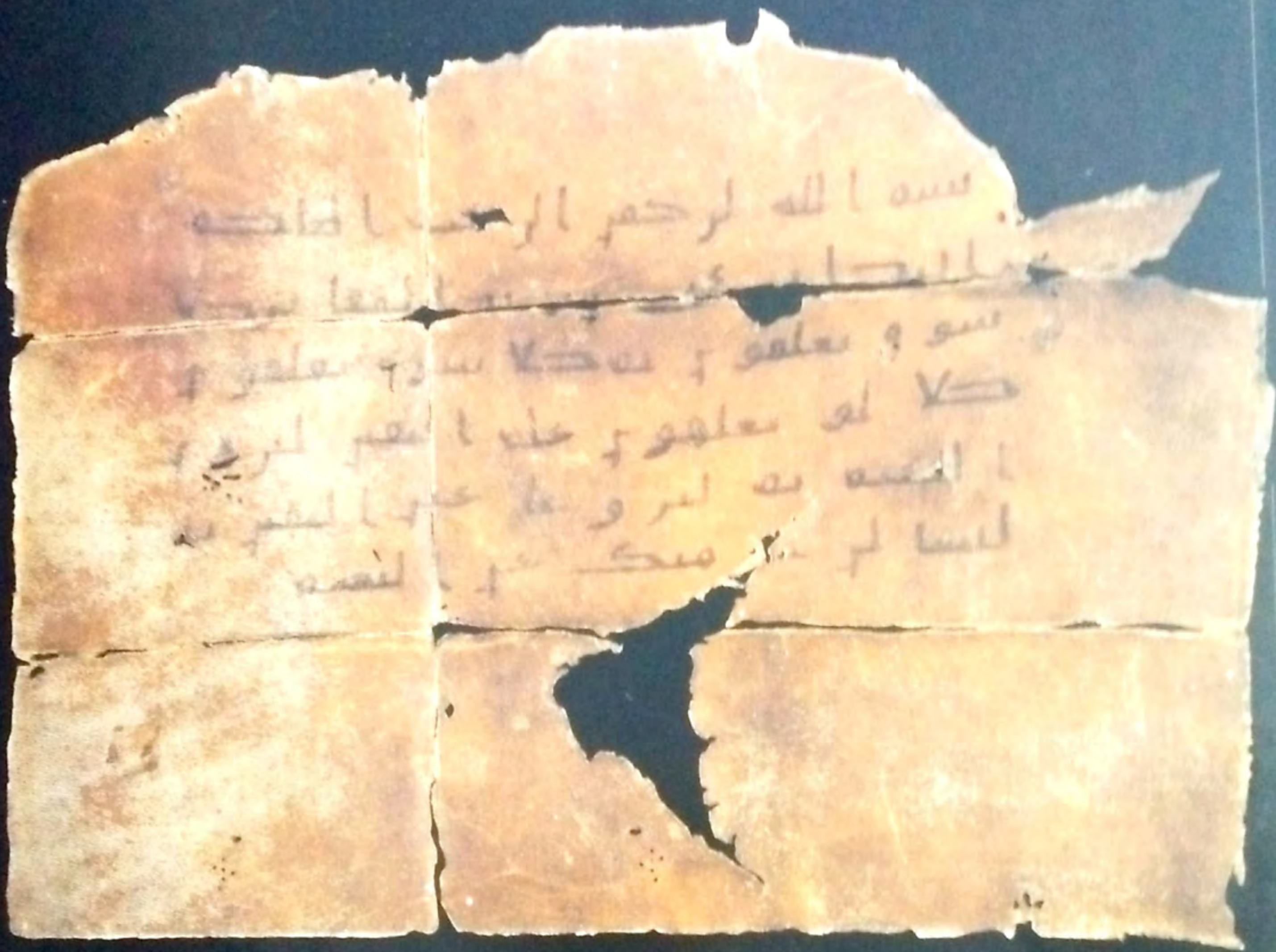


Surat al-Qadr
Five lines written on a darkened piece of leather, attributed to the scribes of revelation.
T.P.M. Inv. No.21/674

"In the name of God, the Merciful, the Compassionate.

We have sent it (the Qur'an) down on the Night of Power. If only you knew what is the Night of Power. The Night of Power is better than a thousand months. The angels and the Spirit (Gabriel) descend thereon by the leave of their Lord with every command. It is peace, till the break of dawn."

Surat al-Qadr



"In the name of God, the Merciful, the Compassionate.

Covetousness has distracted you, till you visited the graveyards. No; you shall surely know. Again, no; you shall surely know. No; if only you knew with certainty, you would surely have perceived Hell. Then, you will have perceived it with visual certainty. Then, on that Day, you will surely be questioned about the Bliss."

Surat al-Takathur

Surat al-Takathur
Written on leather in five lines, and attributed to the scribes of revelation.
T.P.M. Inv. No.21/393



Surat al-Humaza
Thought to have been written by the scribes of revelation.
T.P.M. Inv. No.21/395

"In the name of God, the Merciful, the Compassionate.
Woe unto every backbiter and slanderer.
Who amasses wealth and counts it diligently. He thinks that his wealth will make him immortal. Not at all: he shall be cast into the Smasher. And if only you knew what is the Smasher. It is God's kindled Fire, which attains even the hearts. Upon them it is closing in; on pillars stretched out."

Surat al-Humaza

'Uthman ibn 'Affan's Qur'an

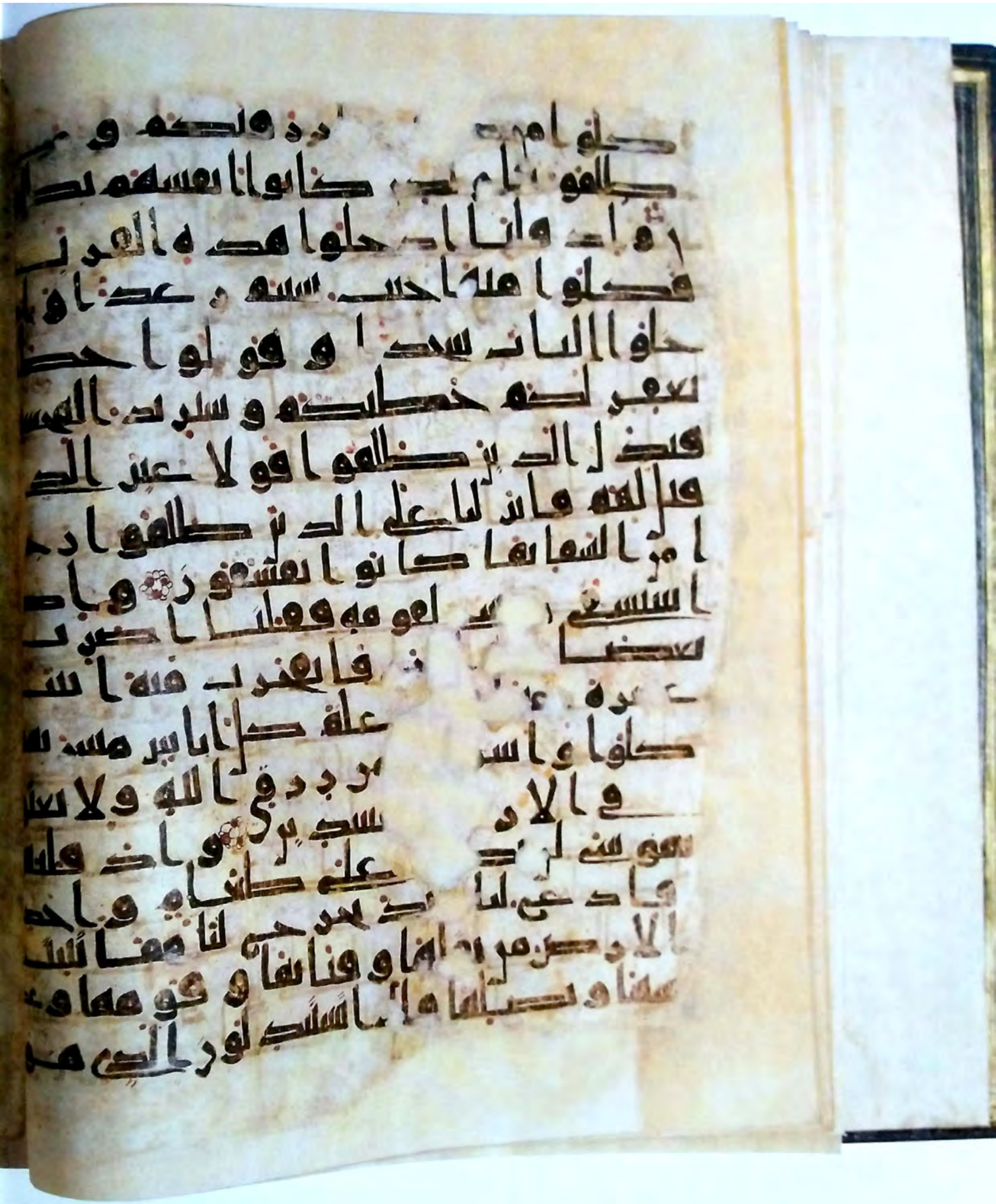
This copy of the Qur'an measures 46x41 cm. and consists of 410 pages of 17 lines each. The pages are parchment, and the writing is in dark brown ink in Cufic calligraphy. The titles of the *suras* and the flowers that decorate the sections are simple gilding in Arabic style. The red leather binding dates from a later period. The edges are gilded. On the first page of the work (only this page is made from paper, not parchment), there is a note written in naskhi and *rik'a* scripts which reads: "This Sacred Qur'an, which was written by the scribe of revelation Zinnurayn ('Uthman ibn 'Affan), was sent by Mehmed Ali Pasha, the Governor of Egypt, to Istanbul in the year 1226 (AD 1821) to be put in the Apartments of Holy Mantle, after having been kept in Cairo for many years."

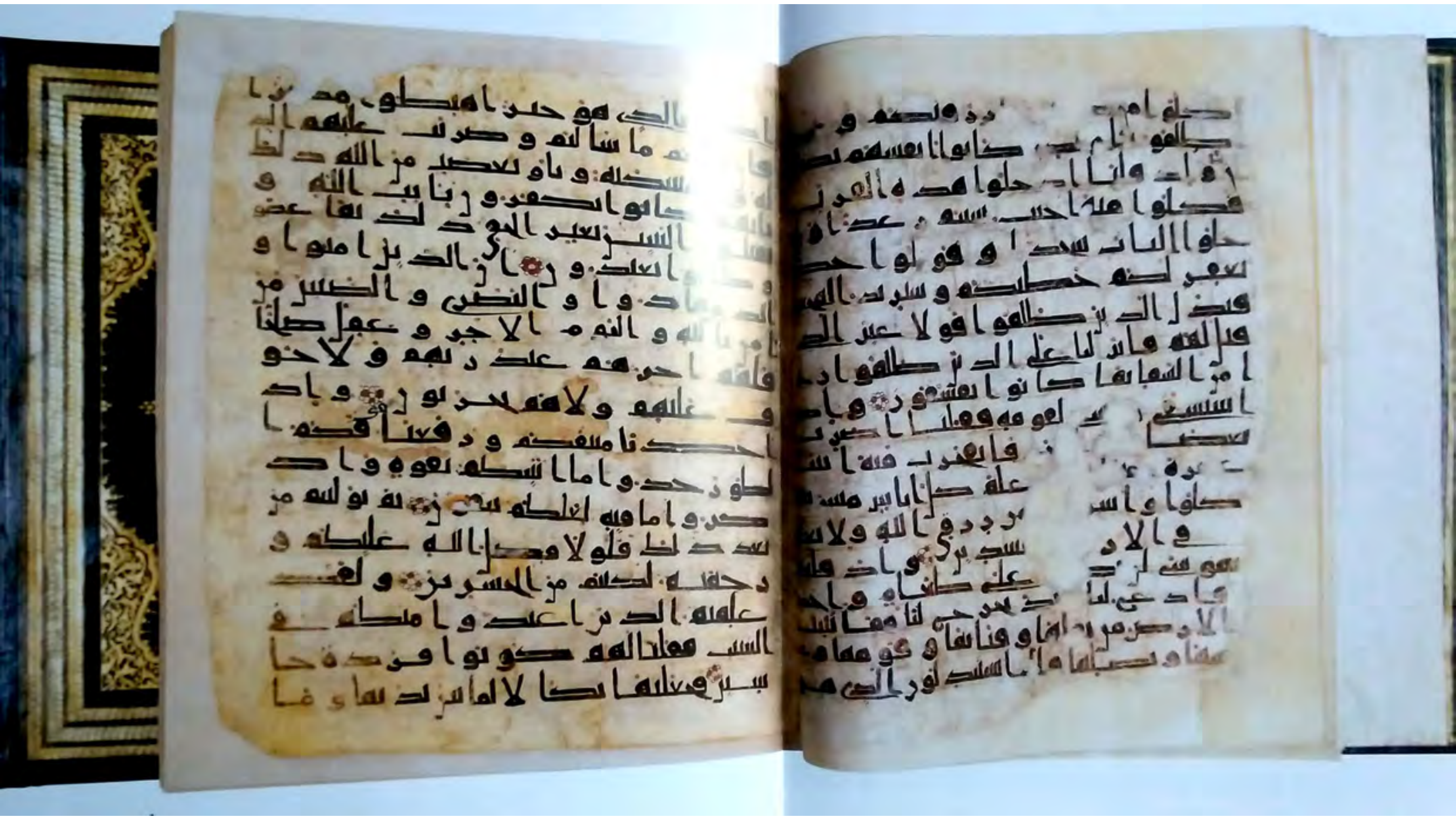
Currently, in various museums, there are many copies of Qur'ans said to have belonged to 'Uthman ibn 'Affan. This does not seem groundless since the pages of the Qur'an were collected, reproduced, and sent to Islamic provinces during his caliphate.

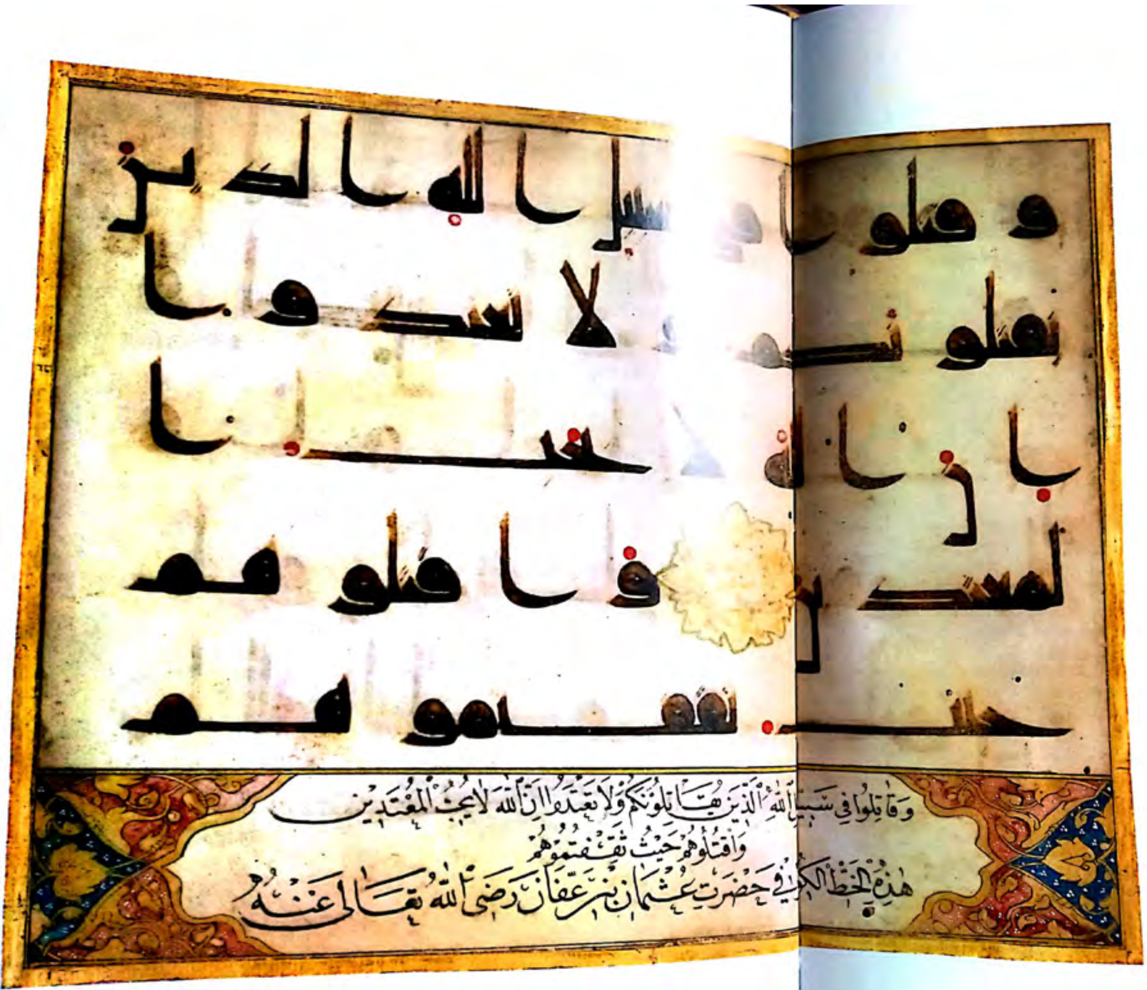
Eyüp Sabri Pasha related that when he lived in Makka, Madina, and Cairo, there were Qur'ans with blood spots on them that were each reputed to have been the copy that 'Uthman ibn 'Affan was reading when he was martyred. But it was also said these had been prepared by Hajjaj and sent to the provinces to keep alive the memory of the caliph's assassination, and that the spots on them were paint. Tahsin Öz wrote that there are two Qur'ans in the Topkapı Museum presumed to be 'Uthman's. It is narrated that 'Uthman ibn 'Affan was reading the 137th verse of Surat al-Baqara when he was assassinated. There are also Qur'ans with calligraphy by Umar ibn al-Khattab and 'Ali ibn Abu Talib. Öz states that the original Qur'an belonging to 'Uthman ibn 'Affan is preserved in the Apartments of the Holy Mantle.



The Qur'an which 'Uthman ibn 'Affan was supposedly reading when he was martyred. T.P.M. Inv. No: H.S. 32



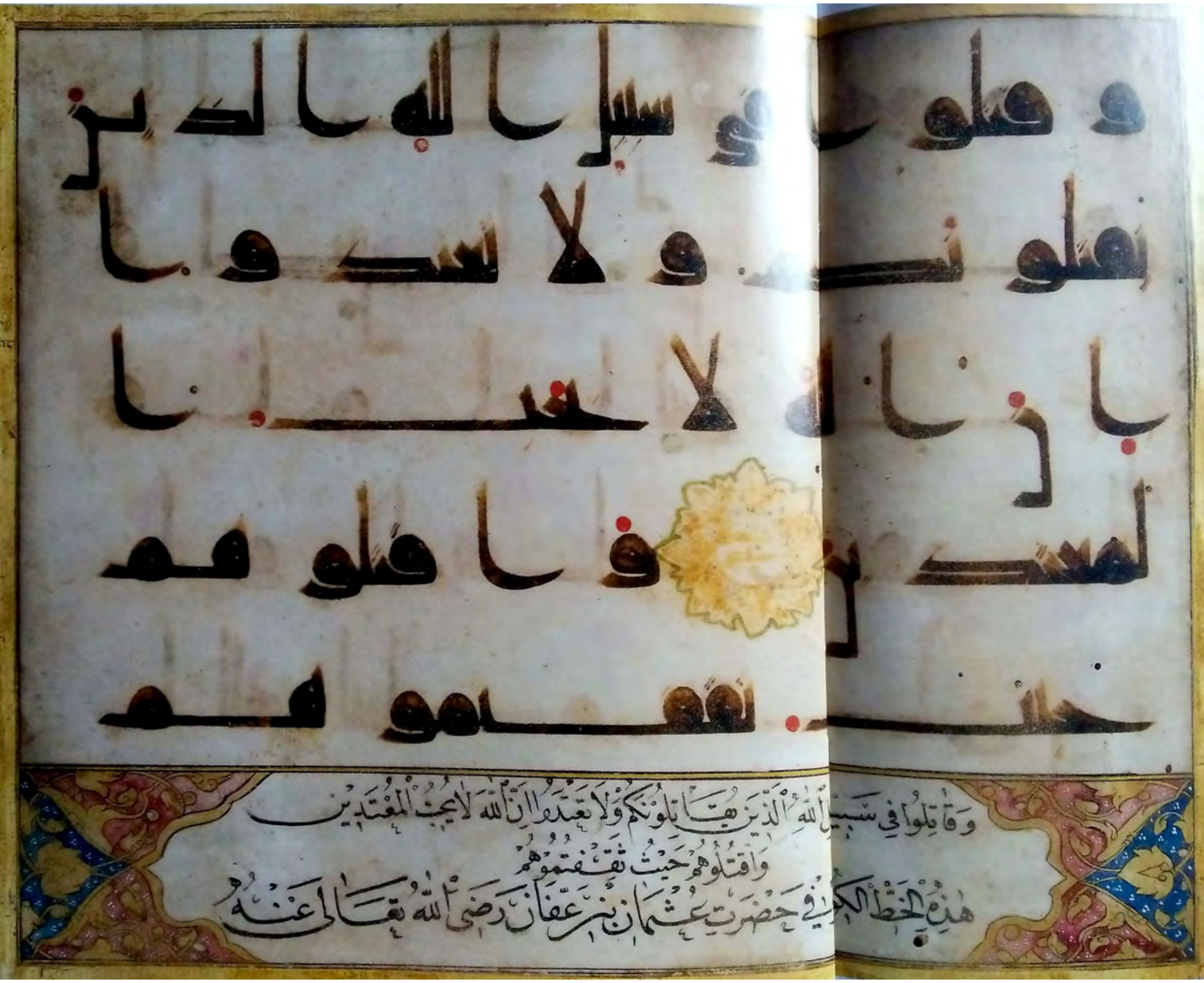




Qur'anic verse written by 'Uthman ibn 'Affan

The verses are five lines written in black Cufic script on a white sheet. They read: "Fight for the cause of God those who fight you, but do not transgress the limits; Surely God does not like transgressors." (Al-Baqara 2:190-191)

A note added under the verses in naskhi script states that it was written by 'Uthman ibn 'Affan.


وقاتلوا في سبيل الله الذين يقاتلونكم ولا تعتدوا ان الله لا يحب المعتدين
واقتلوهم حيث ثقفتموهم
هذه الخط الكريم في حضرت عثمان بن عفان رضي الله تعالى عنه

The Letters of Prophet Muhammad

(peace and blessings be upon him)

The Letter to Muqawqis, Leader of the Copts

This letter was written in 627 in Cufic script on a piece of darkened parchment (16x19 cm.). It was discovered inside a Coptic Bible cover in a monastery at Ahmin, near Saide, Egypt, in 1850 by a Frenchman named Barthlmy. After the letter had been cleaned and attributed to the Prophet, it was sent to Istanbul to be presented to Sultan Abdulmecid (1839–1861). The sultan had it framed in gold and put in a beautifully embellished gold box measuring 42x30x10.5 cm., which was then placed among the Sacred Relics. The middle section of the letter has disintegrated with age. As the letter had become illegible, the written paper beside it was later placed there to show the contents of the letter. The letter reads:

"In the name of God, the Merciful, the Compassionate.

From Muhammad, servant of God and His Messenger, to Muqawqis, the leader of the Copts:

There is safety and peace for those on the right path. Therefore, I invite you to accept Islam. If you accept, you will find peace, you will save your throne, and you will earn a two-fold reward for letting your subjects be honored with Islam. If you turn your back on this offer, the responsibility for the disaster to befall your subjects belongs to you. O People of the Book, come and let us unite around a common word. Let us not worship anyone but God. Let us not associate any partners with Him. Let us not leave God and worship each other. If you turn your back on this invitation, know well that we are Muslims."

Prophet Muhammad's letter to Muqawqis, leader of the Copts. T.P.M. Inv. No: 21/174



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
مِنْ مُحَمَّدٍ عَبْدِ اللّٰهِ وَ رَسُولِهِ اِلَى
الْمُقَوْقِسِ عَظِيمِ الْقِبْطِ .
سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى اَمَّا بَعْدُ ..
فَاِنِّي اَدْعُوكَ بِدِعَايَةِ الْاِسْلَامِ اَسْلِمْ
تَسْلَمْ . يُؤْتِكَ اللّٰهُ اَجْرَكَ مَرَّتَيْنِ فَاِنْ
تَوَلَّيْتَ فَاِنَّمَا عَلَيْكَ اِثْمُ الْقِبْطِ .
وَ يَا اَهْلَ الْكِتَابِ تَعَالَوْا اِلَى كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ اَنْ لَا نَعْبُدَ اِلَّا
اللّٰهَ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَّخِذَ
بَعْضُنَا بَعْضًا اَرْبَابًا مِنْ دُونِ اللّٰهِ
فَاِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِاَنَّا مُسْلِمُونَ .



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ عَبْدِ اللّٰهِ وَ رَسُولِهِ اِلَى الْمُقَوْقِسِ عَظِيمِ الْقِبْطِ.

سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى اَمَّا بَعْدُ.. فَاِنِّي اَدْعُوكَ بِدِعَايَةِ الْاِسْلَامِ اَسْلِمْ تَسْلَمْ. يُؤْتِكَ اللّٰهُ اَجْرَكَ مَرَّتَيْنِ فَاِنْ تَوَلَّيْتَ فَاِنَّمَا عَلَيْكَ اِثْمُ الْقِبْطِ.

وَيَا اَهْلَ الْكِتَابِ تَعَالَوْا اِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ اَنْ لَا نَعْبُدَ اِلَّا اللّٰهَ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِنْ دُونِ اللّٰهِ فَاِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِاَنَّا مُسْلِمُونَ.

الله
رسول
محمد







The Letter to Al-Munzir ibn Sawa, the Governor of Al-Ahsa

"In the name of God, the Merciful, the Compassionate.
From Muhammad, the Messenger of God, to Munzir ibn Sawa:
I praise God who has no equal or partner. I bear witness that there is no god but God. Muhammad is His servant and messenger. I remind you of God, the possessor of power and majesty. Surely the one who gives advice will have been advised with it also. Those who obey my messengers and orders will have obeyed me. Those who listen to their counsels will have listened to my counsels. My messengers praised you. I have accepted intercession for you and your tribe. Leave believers in the state in which they made faith. I forgave those who do not accept, so accept their excuses for this reason. As long as you are right, we will not separate you from your duty. Those who remain as Jews or Magians must pay the poll tax."

Prophet Muhammad's letter to Munzir ibn Sawa, governor of al-Ahsa
T.P.M. Inv. No. 21/397



...الله الرحمن الرحيم ... رسول الله ...



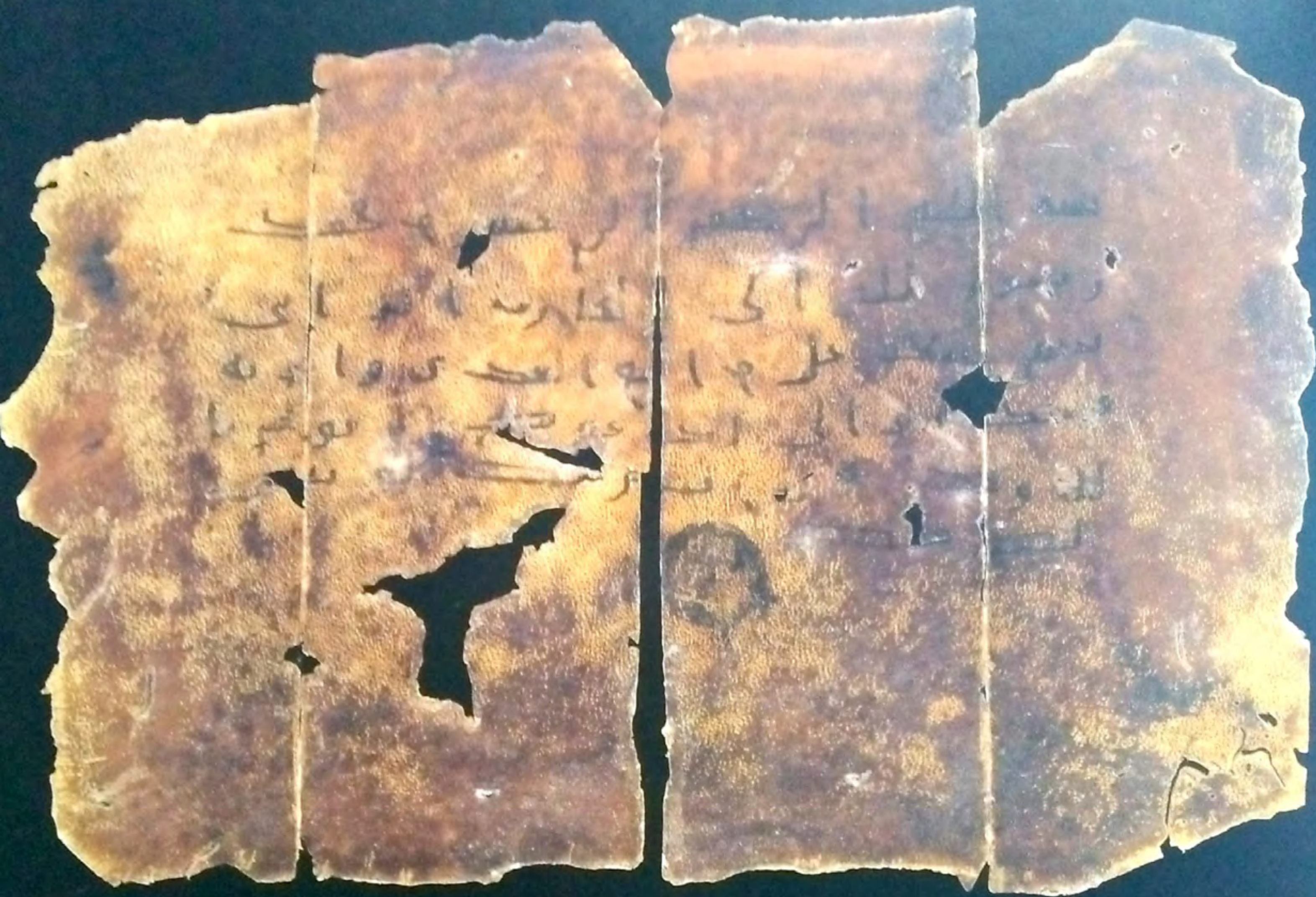
The Letter to Musaylima the Liar

"In the name of God, the Merciful, the Compassionate.
From Muhammad, the Messenger of God, to Musaylima the Liar:
Peace be upon those who follow the right path. From now on, know that the Earth belongs to God. He grants it to whoever of His servants He wishes. The beautiful end belongs to the God-fearing. If you and those with you repent, God will forgive you and those who repent with you."

The Prophet's reply to Musaylima the Liar. It is written on parchment measuring 22x15 cm. T.P.M. Inv. No: 21/169



The Letter to Musaylima the Liar



The Letter to Harith ibn Abu Shamir Al-Ghassani

"In the name of God, the Merciful, the Compassionate.

From Muhammad, the Messenger of God, to Harith ibn Abu Shamir:

Peace be upon the followers of the right path and the ones who believe it and affirm it. Surely I am calling you to believe in God, Who has no partner, and Who is one. May your dominion be everlasting."

Prophet Muhammad's letter to Harith ibn Abu Shamir Al-Ghassani, with the seal "Muhammad, Messenger of God" T.P.M. Inv. No. 21/674



The Letter to Harith ibn Abu Shamir

The Sacred Seal

The seal is one cm. in length and made from red carnelian stone. The words "Muhammad, the Messenger of God" are engraved on it in Cufic. The seal is on a silver band, which the Prophet wore like a ring on his finger. It was passed on in turn to Abu Bakr, Umar ibn al-Khattab, and 'Uthman ibn 'Affan. 'Uthman dropped it into a well called Eris, and despite searching for days, he never found it. 'Uthman then had another seal made with the same inscription, and it was passed on to the Umayyads and Abbasids. It is thought that the seal which was found in Baghdad and brought to Istanbul is this second seal.



The Seal of Prophet Muhammad.
T.P.M. Inv. No: 21/167





Sacred Strands of Hair.
T.P.M. Inv. No: 21/402

The Sacred Strands of Hair

The Companions of the Prophet would collect strands of his hair and beard after they were cut for keepsakes. Anas ibn Malik explained this as follows: "Once I saw the Prophet while he was being shaved by a barber. The Companions had surrounded him, and they did not allow a single strand to fall on the ground. They picked up all of them." [8]

According to Umm Umara's narrative, when the Muslims stopped in Hudaybiya on their way to perform minor pilgrimage, hair shaved from the Prophet was left on a tree branch. The Companions collected it and shared it among themselves. Umm Umara always kept a handful of hair with her. For medicinal purposes, it was put in water used to wash ill people.

During the Farewell Pilgrimage, the Prophet gave his hair that had been cut by Mamar ibn 'Abd Allah to Abu Talha al-Ansari and told him to "distribute it to people." [9] The famous Muslim commander Khalid ibn al-Walid asked for some hair from the Prophet, which he placed in his turban and carried for the rest of his life. Later, when he was criticized for putting himself in danger while trying to retrieve his turban which had fallen off during battle, Khalid said that the Prophet's hair was inside it, adding that God always granted him victory for the sake of that hair.



Sacred Strands of Hair.
T.P.M. Inv. No: 21/402



Sacred Strands of Hair.
T.P.M. Inv. No: 21/457





A silver case containing Sacred Strands of Hair. T.P.M. Inv. No: 21/561



When the conqueror of Africa, 'Amr ibn al-'As, was dying, he put a strand of the Prophet's hair under his tongue hoping that it would help him answer questions easily in the next world.

In his work, *Tuhfe-i Ataiyye*, İsmail Hakkı of Bursa related that Nureddin Zangi, the ruler of Damascus, possessed some fingernail clippings and strands of hair from the Prophet. His last request was that the hair be put on his eyes and the nails on his lips. His wish was fulfilled, and İsmail Hakkı commented that the ruler's tomb in Damascus became an illustrious spiritual place where prayers were answered.

The Sacred Strands of Hair that were protected by the Companions have been passed down from generation to generation. Today, many Sacred Strands of Hair are in the possession of mosques as well as individuals. The hair is usually kept in bottles sealed with wax at both ends and wrapped in forty layers of cloths. The cloths are put in a chest and placed on a small table on the landing of the last step of the pulpit and covered with a green cloth. The chest is opened for visitors on holy days and nights, to the accompaniment of the recitation of greetings to the Prophet. Thus, love of the Prophet is renewed, and the yearning of those who have faith in him, although they have never seen him with their eyes, is assuaged a little. Preservation of the hair in precious scarves and waiting for blessed times to view it show unique respect for the Prophet.



A silver case containing Sacred Strands of Hair, T.P.M. Inv. No: 21/561

Formerly, Ottoman state officials set aside a special room in their mansions for the Sacred Strands of Hair. The rooms were also used for congregational prayer. Just as in mosques, the Sacred Strands of Hair would be displayed to visitors on holy nights by the owners of the mansions.



Sacred Strands of Hair are preserved in glass bottles which are wrapped in precious scarves and stored in small cases. They are put on public display on holy occasions. T.P.M. Inv. No: 21/389





Famous Ottoman state officials set aside a special room in their mansions for the Sacred Strands of Hair. The rooms were also used for congregational prayer. Just as in mosques, the Sacred Strands of Hair would be displayed to visitors on holy nights by the owners of the mansions.



A silver case containing Sacred Strands of Hair.
T.P.M. Inv. No: 21/391

Rather than in bottles sealed with wax, strands of the Prophet's hair at Topkapı Palace were primarily kept in gold and silver cases adorned with precious stones, such as diamonds, emeralds, and rubies. These cases were wrapped in precious pieces of cloth, including Ka'ba covers and handkerchiefs (*destimals*), and put in valuable silver chests or wooden chests inlaid with mother-of-pearl.

Records concerning the Sacred Strands of Hair indicate that some of them had been specially cared for by the sultans, queen mothers, or prominent palace officials. Upon their deaths, the hair was returned to the Royal Treasury. For example, the label on one case records that a queen mother had always carried the Sacred Strand of Hair (in its container) wherever she went. It is also noted that when Sultan Abdulaziz (1861–1876) was a prince he had a strand of hair belonging to the Prophet when he was a youth.

Records indicate that certain strands of hair were donated to foundations by former palace members for visits on special occasions like holy nights.



Strands of hair belonging to Abu Bakr al-Siddiq, the first caliph.
T.P.M. Inv. No: 21/462



A silver case containing Sacred Strands of Hair, T.P.M. Inv. No.: 21/48

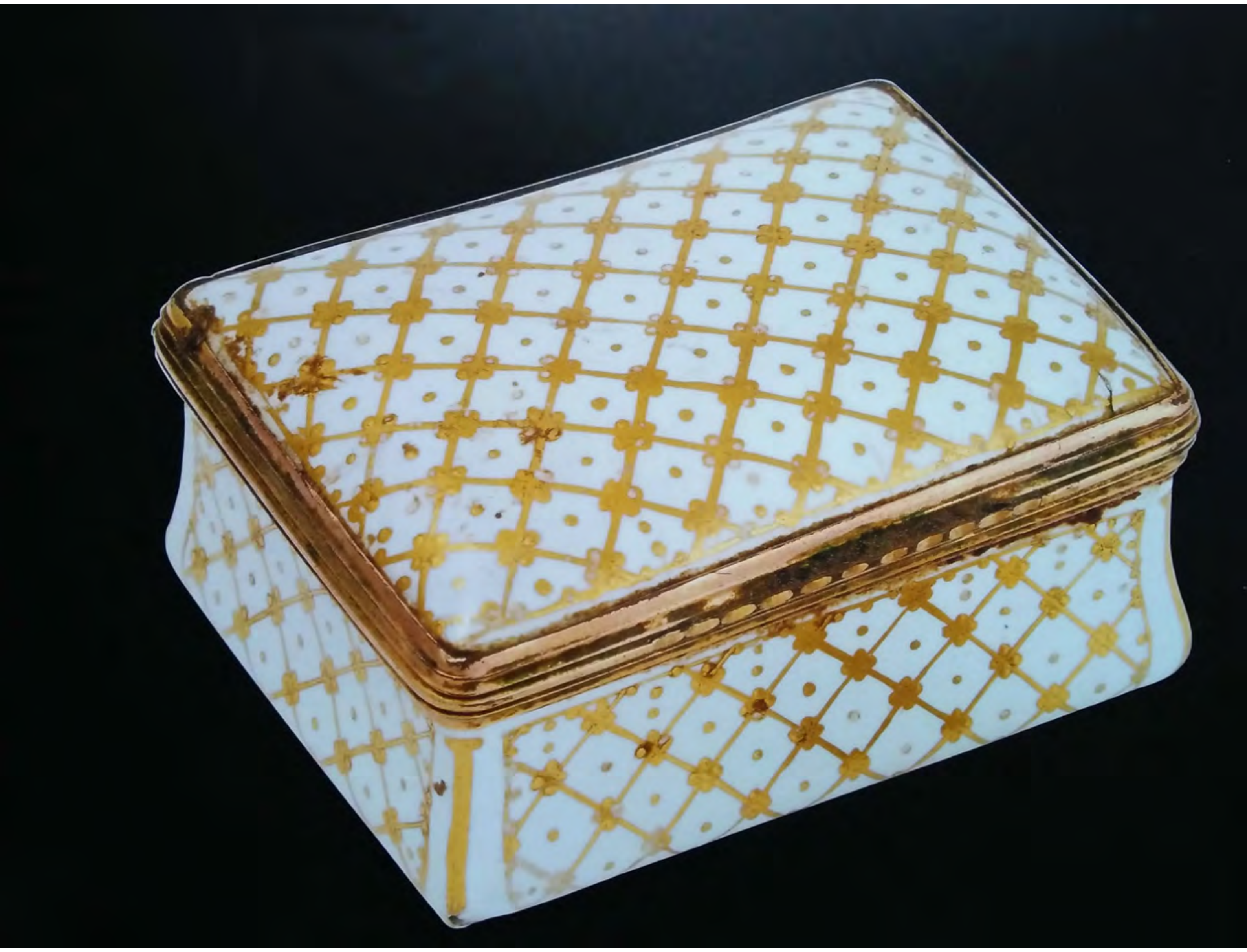




Metal cases for Sacred Strands of Hair decorated with porcelain and enamel. T.P.M. Inv. No. 2/742-330



Metal cases for
Sacred Strands of Hair,
decorated with
porcelain and enamel.
T.P.M. Inv. No: 21/742-522





Strands of hair belonging to the first caliph, Abu Bakr al-Siddiq, kept in a glass tube with gold lids. T.P.M. Inv. No: 21/462





The Prophet's Footprint

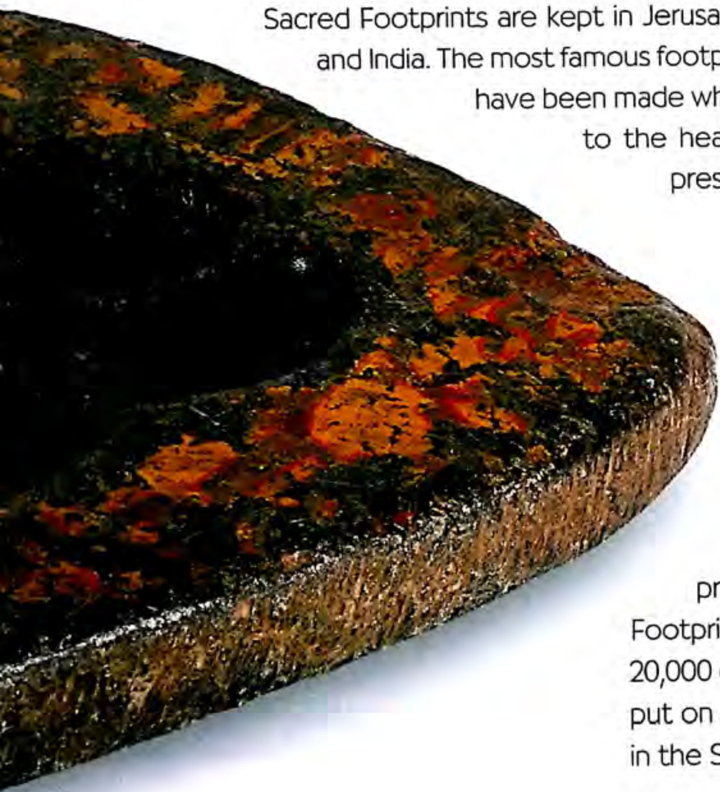
Sultan Ahmed I (1603-1617) and many others who greatly loved Prophet Muhammad, regarded it to be an honor to touch their faces to one of his footprints. These footprints were left on stone, as one of his miracles; utmost respect would be paid to them.



Although there is no written confirmation in early Islamic sources, it is believed that the footprint of the Messenger of God was sometimes miraculously imprinted on hard surfaces. Traces of Sacred Footprints in a number of places exist as a proof. In *Mawahib al-Ladunniya* [The Divine Blessings], Imam Kastalani explains that "When the Prophet walked on rock, his feet would sink in and leave prints." This phenomenon has been widely acknowledged, and it is expressed in commemorative poetry and speeches. A similar miracle is associated with the prophet Abraham; a rock with his footprint is preserved in front of the Ka'ba. It is known as the Station of Abraham, and is mentioned in the Qur'an as follows: "Over there (the Ka'ba) are clear signs and evidence, Abraham's station" ('Al-i 'Imran 3:97). An expounder of the Qur'an, Mujahid, from the *Tabiin* (Muslim generations who had the honor of meeting the Companions) interpreted the "signs" mentioned in this verse to refer to the footprint of the prophet Abraham.

Sacred Footprints are kept in Jerusalem, Istanbul, and some cities in Egypt and India. The most famous footprint is the one in Jerusalem, thought to have been made when the Prophet miraculously ascended to the heavens. A Sacred Footprint used to be preserved under the dome by the Ka'ba near the well of zamzam. Visiting this spot while on pilgrimage, Evliya Çelebi recounted that the hole made by the print was full of rosewater, which pilgrims rubbed on their faces and eyes.

Of all the Ottoman sultans, Ahmed I is renowned for his exceptional respect for the Prophet's footprint. He brought to Istanbul the Sacred Footprint that Sultan Kayitbay had bought for 20,000 dinars and placed in his tomb. It was first put on Ayyub al-Ansari's tomb and then placed in the Sultanahmet Mosque (Blue Mosque).



A reproduction of Prophet Muhammad's left footprint, found at the Dome of the Rock in Jerusalem and thought to have been left on the Night of Ascension. T.P.M. Inv. No: 21/466





Painted and gilded wooden relief depicting the Sacred Footprint. A stanza praising the Prophet is written on it. T.P.M. Inv. No: 21/736

The Pride of prophets is a means of mercy for us
We put on as powder the dust of the road he took
May his footprint be placed above our heads
Touching our face to it is an honor for us





ed and gilded
den relief depicting
Sacred Footprint.
nza praising the
het is written on it.
Inv. No: 21/736

The Pride of prophets is a means of mercy for us
We put on as powder the dust of the road he took
May his footprint be placed above our heads
Touching our face to it is an honor for us

The night before the footprint was transferred to the Blue Mosque, Ahmed I had a dream in which he saw all the prophets assembled in a court of justice, with Prophet Muhammad, peace and blessings be upon him, acting as judge. Sultan Kayitbay was bringing charges against Ahmed for taking the Sacred Footprint from his tomb, which people had previously visited to recite Surat al-Fatiha for his soul. The Prophet ruled that the Sacred Footprint should be returned, and Ahmed decided to send it back to Egypt. The sultan had a gold crest made in the shape of the footprint, inlaid with precious stones and inscribed with couplets praising the Prophet and his footprint. He wore it on Fridays, during festivals, and on other important days.

If only I could wear it always like my crown
The footprint of the Sultan of all Messengers
The owner of the footprint is himself the rose and the garden of happiness
O Ahmed, go and touch your face to the foot of that rose.

The historian Tayyarzade notes (1880) that this crest was kept in a cupboard to the left of the tomb of Sultan Ahmed, with the sultan's personal belongings.

The sultan also had the same imprint depicted on a wooden board, and he sent it to Aziz Mahmud Hüdai, who hung it on the wall of his dervish hall in Üsküdar.

In the Apartments of the Holy Mantle, six Sacred Footprints are preserved on various rocks, including porphyry, marble, and red porphyry. It is believed that the Prophet's left footprint in green porphyry was imprinted on the Night of Ascension. Since it is more regular than the other footprints and traces of writing in paint can be discerned around it, this print seems to be a copy of the Sacred Footprint in Jerusalem. There are also drawings of the same print on two silver panels. Couplets written on the frame tell how the footprint was made on the Night of Ascension. The drawings are thought to have been reproduced from the outline of the indistinct footprint on the Dome of the Rock made on the Night of Ascension. Therefore, they appear larger than normal.

A Sacred Footprint was brought from Tripoli by an army commander, Ahmed Bey, and presented to Sultan Abdulmecid. It is a print of the Prophet's right foot on colored porphyry marble. The heel section is broken and bound with silver wires.



The Prophet's footprint brought from Tripoli during the reign of Sultan Abdulmecid. The gold frame and cover date from the reign of Abdulhamid II. T.P.M. Inv. No: 21/195





A depiction of the Prophet's footprint on card. It is surrounded by gilding, and couplets are inscribed on the frame. The stains in the middle are probably from people touching their faces to it. T.P.M. Inv. No: 21/640

In return for his service, Ahmed Bey was given a reward of 114,000 *kurush*. Now on display in the Audience Hall, the footprint he brought from Tripoli was originally located inside the recessed closet opposite the entrance to the Throne Room. The marble middle shelf had a carved space especially for the relic. A silver frame and cover were attached to the marble shelf. Abdulhamid II (1876-1906) had a new gold cover made in 1877. Inscriptions in *ta'liq* are written on both covers.

Among other relics, there are several Sacred Footprints. These include one which was supposedly found in a lady's house in Edirnekapısı, another pictured on card, and various others made of wood or metal.

One of these prints, along with a shoe that belonged to Aziz Mahmud Hüdai and a Ka'ba key, were obtained from Talib Efendi, the sheikh of the Hüdai dervish lodge and the preacher of the Şeyh Mosque in Üsküdar, and moved to Topkapı Palace during World War I. This object, which is made of walnut, was recorded as a Sacred Clog. However, there is no historical record stating that the Prophet wore wooden clogs, and since the silhouette of toes appear on the object, it is most likely a model of a Sacred Footprint.

The above-mentioned footprint and Ka'ba key were presented by Sultan Mehmed IV to Talib Efendi, who put them in the mosque of his father, Devatizade Sheikh Mustafa Efendi. The footprint and key were visited on holy nights and were kept in a cabinet with an iron door, located up high in the mosque. The cabinet has survived to this day, and it is engraved with couplets.

Another wooden representation of a Sacred Footprint is decorated with ornaments with colorful paint and gilding in the Edirnekari style. There are



A wooden reproduction of the Sacred Footprint, formerly kept at Şeyh Mosque in Üskudar. T.P.M. Inv. No: 21/473



The Sacred Footprint from the Night of the Ascension depicted on a silver board. T.P.M. Inv. No: 21/467

salawats (prayers calling peace and blessings from God upon the Prophet) in the shape of a monogram on the sides, and the names of God, the Prophet, the four Rightly Guided Caliphs, and Hassan and Husayn are written on the corners. Couplets praising the Prophet are on the frame. Longer versions of the same couplets surround the picture of the Sacred Footprint on cardboard. Even though the shapes of the two representations are slightly different, they are the same size.

In Istanbul, other than those in the Topkapı Palace, there are also Sacred Footprints in the tombs of Ayyub al-Ansari, Sultan Mustafa III, and Abdulhamid I. The print in the tomb of Abdulhamid I was brought at his request from the village of Qadam, near Damascus, by Sheikh Muhammad Ziyad, whose family had cared for it for generations. The sheikh carried it on his head to Istanbul. Later, Grand Vizier Halil Hamid Pasha had the Sacred Footprint Dervish Lodge built at Samatya. After the footprint had been placed in the tomb of Abdulhamid I, visits to this Sacred Footprint on the Night of Qadr were conducted by the sheikh of that dervish lodge.

A similar miracle of the Prophet is the rock with an imprint of his elbow. Eyüp Sabri Pasha relates that one day at Mir'at al-Haramayn, a print of the Prophet's elbow remained on a rock which he had leaned against. This rock is known as the *Hajar al-Muttaqa* meaning "the rock leaned upon," and it was kept in Makka near Abu Bakr's shop. On the wall of the same shop, there was another rock called *Hajar al-Mutakallim*, or "the rock which speaks." It is recorded that this rock spoke and greeted the Prophet. According to Eyüp Sabri Pasha, it had a diameter of eight fingers, was shaped like a semi-cylinder, and protruded from the wall a distance of six fingers. He made drawings of both rocks, but unfortunately, like many other keepsakes, neither rock exists today. A green rock in the shape of a quarter circle, framed in silver, and known as *Hajar al-Natiq*, or "talking rock," is still preserved in Sultan Ahmed's tomb. Recorded to have come from the tomb of Valide Sultan Mihrişah, it is probably a piece from *Hajar al-Mutakallim.*

Among the keepsakes in the Pavilion of the Sacred Relics, there is a very large footprint, more than 1.5 meters long, drawn in red paint on white cambric cloth. The writing on it states that it belonged to the prophet Adam. There is also a large footprint on a rock on Adam's Peak in Sri Lanka. Muslims attribute this print to the prophet Adam and Buddhists attribute it to Buddha. The Prophet Adam is said to have first set foot on the island of Sri Lanka when he left heaven, and he is reputed to have been 60 *arşın* (1 *arşın* is 28 inches) tall. Since cambric cloth could not have survived from that period, the footprint must have been copied onto the cloth and sent to Topkapı Palace.


سيد المرسلين صلى الله عليه وسلم
افندمز حضرتلرينك نعلين شريفلريدر

The Sacred Sandals

According to hadith, Prophet Muhammad, peace and blessings be upon him, wore sandals.[10] This kind of footwear suited the sandy environment and hot climate of the Hijaz. In Arabic, a single sandal is called *nal* and a pair of sandals *naleyn*. The soles of the *naleyn* were made by stitching together a few layers of tanned leather. Along with the straps (*sirak*) that crossed the foot and the ankle, two more bands passed between the toes (*kibal*). The Sacred Sandals, which are described in the hadith, display remarkable craftsmanship.[11]

The Prophet was also known to wear shoes (*huff*), which were not common in the Hijaz. One of the two pairs he wore was sent to him as a gift by Ashama, Negus (king) of Abyssinia,[12] and the other was given to him by Dihyah al-Kalbi,[13] one of his Companions.

The box for a Sacred Sandal. It is lined with green silk and 'Pertevniyal 1289' is written next to the lock. The inscription 'The Sacred Sandals of our Prophet, the master of all the prophets – peace be upon him' is on the inside cover. T.P.M. Inv. No: 2[illegible]



Sacred Sandal. T.P.M. Inv. No: 21/190

Sacred Sandal.
T.P.M. Inv. No: 21/508





Sacred Shoe, made of black leather in the Yemeni style, with a pointed toe.
T.P.M. Inv. No: 21/518





Sacred Sandal, made of three layers of leather stitched together. The laces are also leather. T.P.M. Inv. No: 21 528

Sacred Sandal.
T.P.M. Inv. No: 21/508







Representations of the Sacred Sandals

It was a commonly believed that if a representation of the Prophet's sandals were kept in a house, it would be protected from material and spiritual disasters as well as blessed with abundance. Thus, drawings or prints of the Sandals of the Prophet can be found in the houses and workplaces of pious Muslims. An Arabic poem written about one of these representations explains this belief: "The sandals of Muhammad are over the head of the universe / All the people have been exalted under their shadow / I have served the representation of the Prophet's sandals / In order to live under his shadow both in this and the next world / Sa'd ibn Mas'ud was in the service of his sandals / and I am happy with the service of the representation of his sandals / Moses was told to take off his sandals at Mount Sinai / However, the Prophet was not allowed to take off his sandals even during the Ascension."

A model of the Sacred Sandal made of two sheets of metal riveted together
T.P.M. Inv. No: 21/507



A wooden mold of a Sacred Sandal, decorated with arabesque motifs and inscriptions referring to a Sacred Sandal.
T.P.M. Inv. No: 21/71







The crest of an Ottoman flagpole, shaped like a Sacred Sandal. T.P.M. Inv. No: 1/1967

A cap with embroidery depicting the Sacred Sandals.
T.P.M. Inv. No: 24/784



There is a wooden mold, engraved with calligraphy, which was used to cast figures of the Prophet's sandals in the Apartments of the Holy Mantle. It was probably made from his boxwood sandals, which Evliya Çelebi mentioned as being among the Sacred Relics brought by Selim I from Egypt. The calligraphy and the arabesque motifs on the mould support this notion.

A flag pole crest called *Naqsh al-Qadam* (Footprint), dating from the Egyptian Mamluk era, resembles the Sandals of the Prophet. The crest has silver inscriptions. Apart from this, some Ottoman standards in the Arms Section of the Topkapı Palace also display representations of the Sacred Sandals.

The Honored Bowl

One day, the Prophet and his Companions on their way to Madina stopped for a rest in the territory of the Banu Saida tribe. He asked Sahl ibn Sa'd to get some water. [14] Sahl, the last of the Companions to die in Madina, kept the bowl with which he gave water to the Prophet. Years later, he gave it as a present to 'Umar ibn 'Abd al-'Aziz. 'Umar, who eventually became the seventh Umayyad caliph, respected the Prophet greatly, and he followed in his footsteps when he was governor of Madina, praying in exactly the same places that the Prophet had prayed before. He preserved relics of the Prophet, including the Honored Bowl that had touched the Prophet's lips and hands, a leather pillow stuffed with date leaves, a robe, a velvet quilt, and a quiver.

The bowl was kept for some time by the renowned Kalkashandi family, among whose members were prominent scholars. Subsequently, it was handed over to Amir Sibay, the governor of Damascus in AH 921 (1515). Throughout these nine hundred years, the bowl had become worn, and therefore it was covered with silver to protect it.

The diameter of the Honored Bowl is 20 cm., and its height is 8 cm. The thickness of the bowl is 2 cm. The worn areas of the bowl are filled with a black substance. Qur'anic inscriptions adorn the silver cover. The history of the bowl until the time of Amir Sibay is written in small characters on its brim. The same inscription in thuluth calligraphy is found on the inside base.

The bowl in which Sahl ibn Sa'd offered water to the Messenger of God was covered in silver in the 16th century. After Sahl ibn Sa'd, the bowl which the Prophet's blessed lips had touched was in the possession of 'Umar ibn 'Abd al-'Aziz, the Kalkashandi family, and Amir Sibay successively.







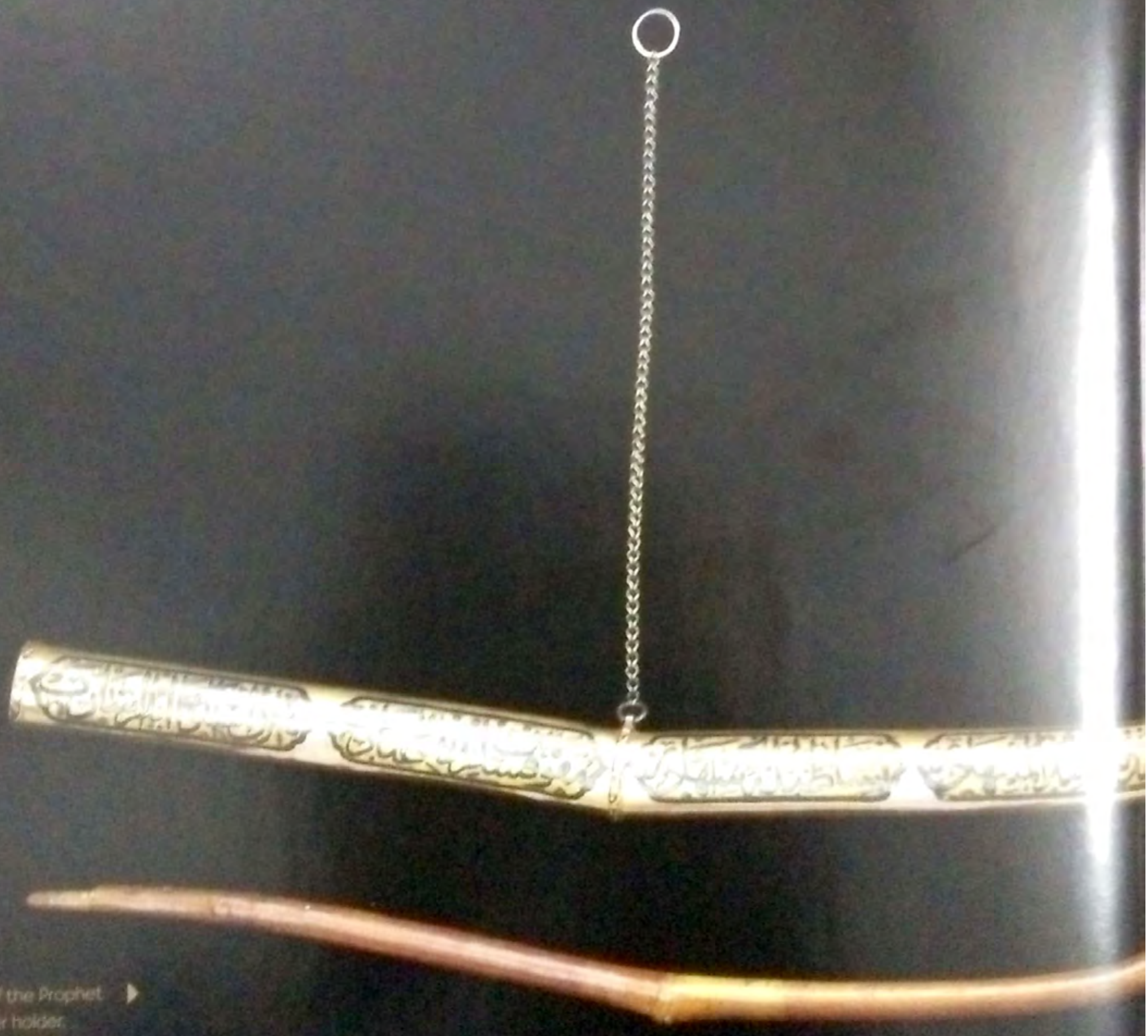


... Sani ibn Sa'd offered water to the ... covered in silver in the 16th centu- ... the bowl which the Prophet's blessed ... in the possession of 'Umar ibn 'Abd ... and Amir Sibay successively.

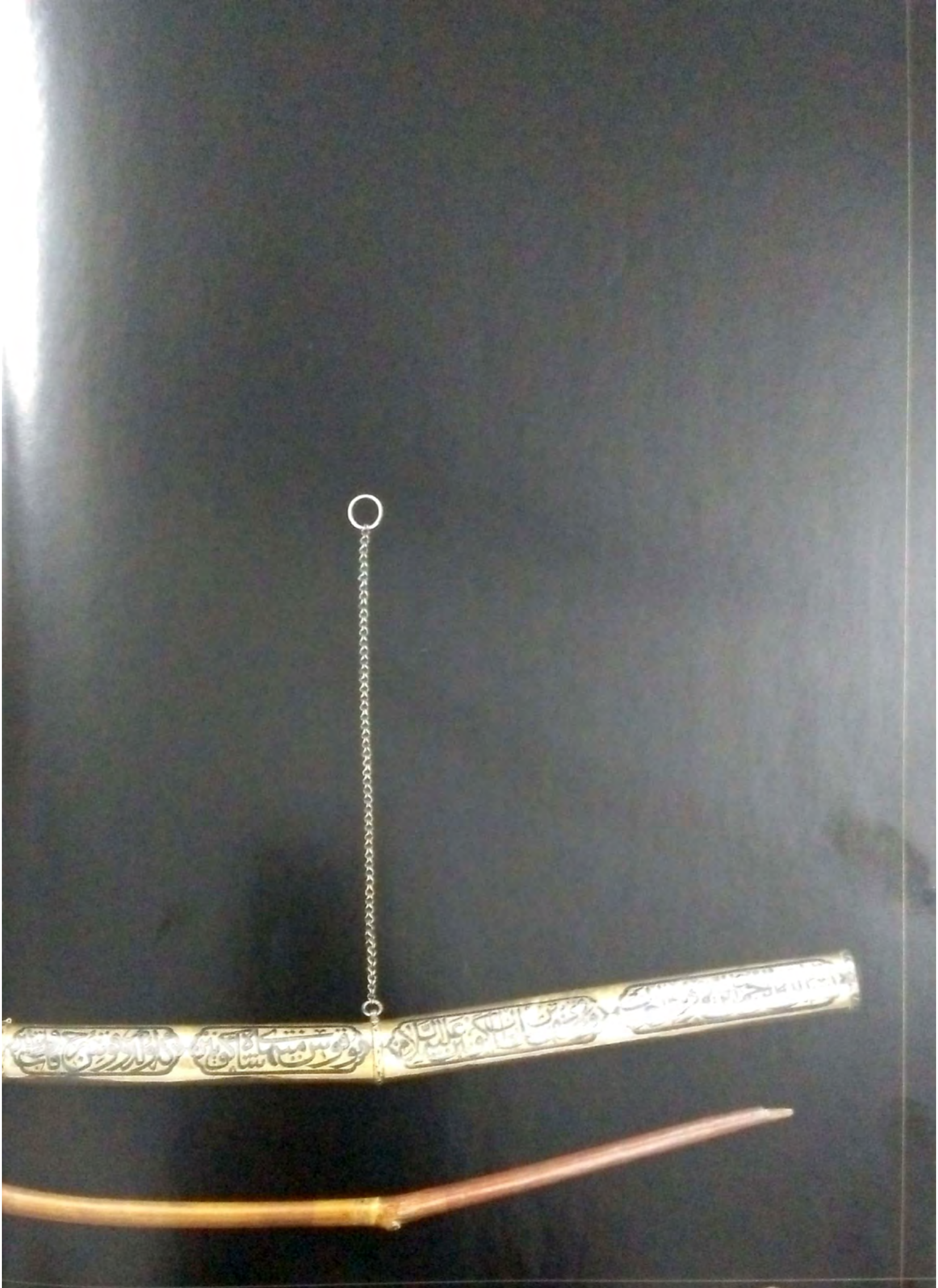


The Bow of the Prophet

The Prophet's bow is 118 cm. in length and made of bamboo. The tips are pointed. Sultan Ahmad I (1603–1617) had a protective container made for the bow. The container is ornamented with gold and silver inscriptions that describe the bow and its virtues. The bow weighs 286 grams, and its container weighs 1,290 grams.



The Bow of the Prophet and its silver holder.
T.P.M. Inv. No: 21/69



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e Bow of the Prophet
d its silver holder
.M. Inv. No: 21-69



The Bow of the Prophet
and its silver holder.
T.P.M. Inv. No: 21/69

The Stone of Tayammum

Provoked by the Quraysh, the Banu *Mustalik* tribe—inhabiting the area of Najd—prepared to raid *Madina* in AH 5 (626). The Prophet marched upon them with some 1,000 infantry and 30 cavalry. The Muslims bivouacked at a place without water. Towards morning, the sixth verse of Surat al-Ma'ida of the Qur'an was revealed, which stated that in cases of illness or absence of water, one could make the ritual ablution with clean soil: "O believers, if you rise to pray, wash your faces and your hands up to the elbows and wipe your heads and your feet up to the ankles; and if you are unclean, then cleanse yourselves; and if you are sick or on a journey, and if one of you has come from relieving yourself, or if you have touched women and cannot find any water, then take some clean earth and wipe your faces and hands with it. God does not wish to burden you, but to purify you and complete His Grace upon you, that you may be grateful." The Prophet and his Companions then performed their morning prayers by tayammum, or ablution with clean soil.

Among the Sacred Relics at Topkapı Palace, there is a 9x4 cm. tablet made of baked terracotta that has been preserved in a silver case covered with glass. On the tablet is an inscription stating that the Prophet used this at one time to make his ablution.

The tablet is in fact an Assyrian cuneiform letter, dating from the 7th century BC. Tahsin Öz points out that the subject matter of the letter is historically important, adding, "probably a tablet dating from an era centuries before the time of the Prophet came into his hands and was honored to be used for his tayammum. Moreover, the subject of this tablet is far more important than thousands of any other such tablets."

The Stone of *Tayammum*
T.P.M. Inv. No: 21/676





The Holy Tooth

During the Battle of Uhud, a stone thrown by 'Utba ibn Abu Waqqas broke the Prophet's helmet. Some of its pieces jabbed into his cheek, causing a tooth (on the right of his lower jaw between the front teeth and molars) to break. [15] According to a narrative by Waqidi, only a piece of enamel was chipped.

There is no information about this piece of tooth in reliable sources. The first person who found it is not mentioned, nor is the manner of its preservation. The Holy Tooth, which is irregularly shaped and has black specks, is kept in a gold casket decorated with precious stones, which was ordered by Mehmet IV.



The case and chest for the tooth of Prophet Muhammad.
T.P.M. Inv. No: 21/3-4









The Bottle Which Contained Water Used by the Prophet

This green bottle did not survive over time. It has reached us in fragments.

The bottle which contained water used by the Prophet for ablution.
T.P.M. Inv. No: 21/80

The Staff of Prophet Muhammad

In the past, staffs were used as a sign of office or authority in the judicial system, as well as by preachers and shepherds. The Prophet used to lean on a staff from time to time, saying that it was in the tradition of the prophets. [16] Some sources mention that he used to have a crook that measured one arşın (68 cm) or longer, which he would hang on the front of his saddle when riding on a camel. During the Farewell Pilgrimage, he is reported to have saluted the Black Stone (*Hajar al-Aswad*) with this crook from afar. He also used to carry another staff, called 'Urjun, when he visited the cemetery of Baki. Sometimes he preached sermons while leaning on it. One of the Prophet's staffs was handed down to the caliph 'Uthman ibn 'Affan. Known as Mamshuk, it was made from the wood of a mountain tree. One day 'Uthman was preaching from the pulpit (*minbar*), and Jahjah ibn Qays (or Jahjah ibn Sa'id) grabbed the staff from his hands and broke it on his knee. The congregation became angry, and the Caliph left the mosque. Later on, one of Jahjah's hands or knees began to itch, and he died of this rash less than a year after the martyrdom of 'Uthman ibn 'Affan.

A staff was among the gifts presented to the Prophet by the priest of the Church of Najran during an official visit in the year AH 10 (631). [17] The king of Abyssinia also gave Zubayr ibn 'Awwam a staff as a gift, which was later used by the Prophet as a barrier (*sutra*) while praying. [18] Another narrative relates that Zubayr took this staff from an unbeliever during the Battle of Uhud.

Ibn Sa'd narrated that Bilal al-Khabashi carried the Prophet's staff in front of him during rain prayers and on festive occasions. [19]

During the reign of Mu'awiya, one of the Prophet's staffs was owned by Sa'd al-Qarazi. On his pilgrimage to Makka in the year AH 50 (670), Mu'awiya wanted to remove the pulpit of the Prophet's Mosque (Masjeed al-Nabawi) and take it to Damascus together with the staff. Reportedly, he said, "these items cannot be left with the Makkans because they are the murderers of 'Uthman ibn 'Affan." But Jabir ibn 'Abd Allah and Abu Hurayra prevented him by saying "O Amir of the believers, it is not appropriate to pull out the pulpit of the Prophet and take his staff to Damascus."

Abu al-Faraj ibn al-Jawzi (d. AH 597 – AD 1201) related that a staff belonging to the Prophet was preserved by the caliphs of his time.

The staff and the pulpit of the Prophet were revered by the Umayyads, Abbasids, and Fatimids. In the tradition of the Prophet, the Abbasid caliphs would have someone with a staff walk in front of them during ceremonies. After obtaining the Prophet's staff called "Anaza," Caliph Mutawakkil had it carried in this way. As for the Fatimid rulers, they carried staffs themselves, considering it to be a sign of the caliphate. Kalkashandi reports that a staff decorated with diamonds and pearls used to be in the Abbasid treasury in Baghdad. Eventually, it was taken from Mustarshid Billah by Sultan Sanjar, along with the Mantle of the Prophet.



During the reign of Muktafi, the staff was returned to Baghdad (1141), and it stayed there until the Mongol conquest. After the looting of Baghdad by the Mongols, the staff was no longer used as a symbol of the caliphate.

Şemseddin Efendi, the Sheikh of the Mısri Lodge in Bursa, in his book Yadigar-ı Şemsi [Keepsake of the Sun], tells how the Prophet's staff in Madina was taken by Baba Yusuf and divided into three pieces. One piece was given to Amir Sultan and another to Hacı Bayram Veli and the third was taken to an unknown place.

The staff of Amir Sultan is believed to have miraculously found a water source in Bursa, which is known as the Water of the Staff.

In a chapter about Madina in his *Mir'at al-Haramayn* [Mirror of the Two Holy Cities], Eyup Sabri Pasha mentions that when the city's inhabitants walked toward the public place of prayer, they imitated how the Prophet and the four Rightly Guided Caliphs had carried their staffs.

One staff among the Sacred Relics at Topkapı Palace is 148 cm. long, hexagon in shape and made from walnut, or a similar type of wood. It is topped with a silver knob and kept in a scabbard made of green cloth. Its inscriptions and embellishment, as well as its general form, lead us to believe that it was not a staff used by the Prophet, but made from a tree growing by his tomb, and it is revered because of its relationship to that place. On another staff is written that it was made from a disused piece of wood taken from the Ka'ba during restoration work.



An inscription on the staff kept in the Apartments of the Holy Mantle states that it was made from a tree growing in the courtyard of the tomb of the Prophet.
T.P.M. Inv. No: 21/66

A piece of wood which came off during restoration of the Ka'ba in the reign of Ahmed I.
T.P.M. Inv. No: 21/67



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T.P.M. Inv. No. 21/66

A piece of wood which came off during restoration of the Ka'ba in the reign of Ahmed I.
T.P.M. Inv. No. 21/67

The staff of Moses
TSM Inv. No. 21/65

The Staff of Moses

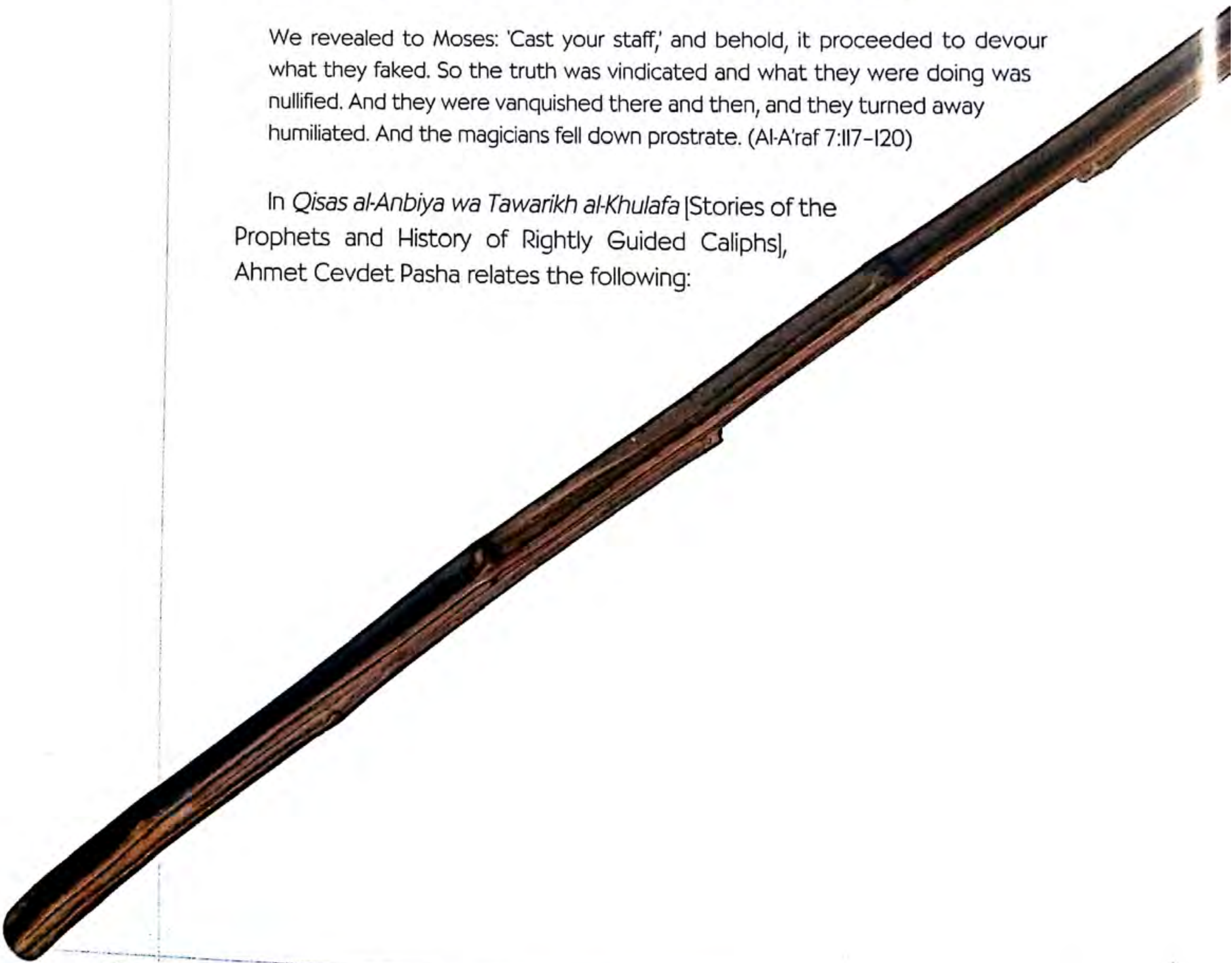
The prophet Moses performed miracles with this staff, which turned into a serpent against the Pharaoh's magicians and parted the waters of the Red Sea.

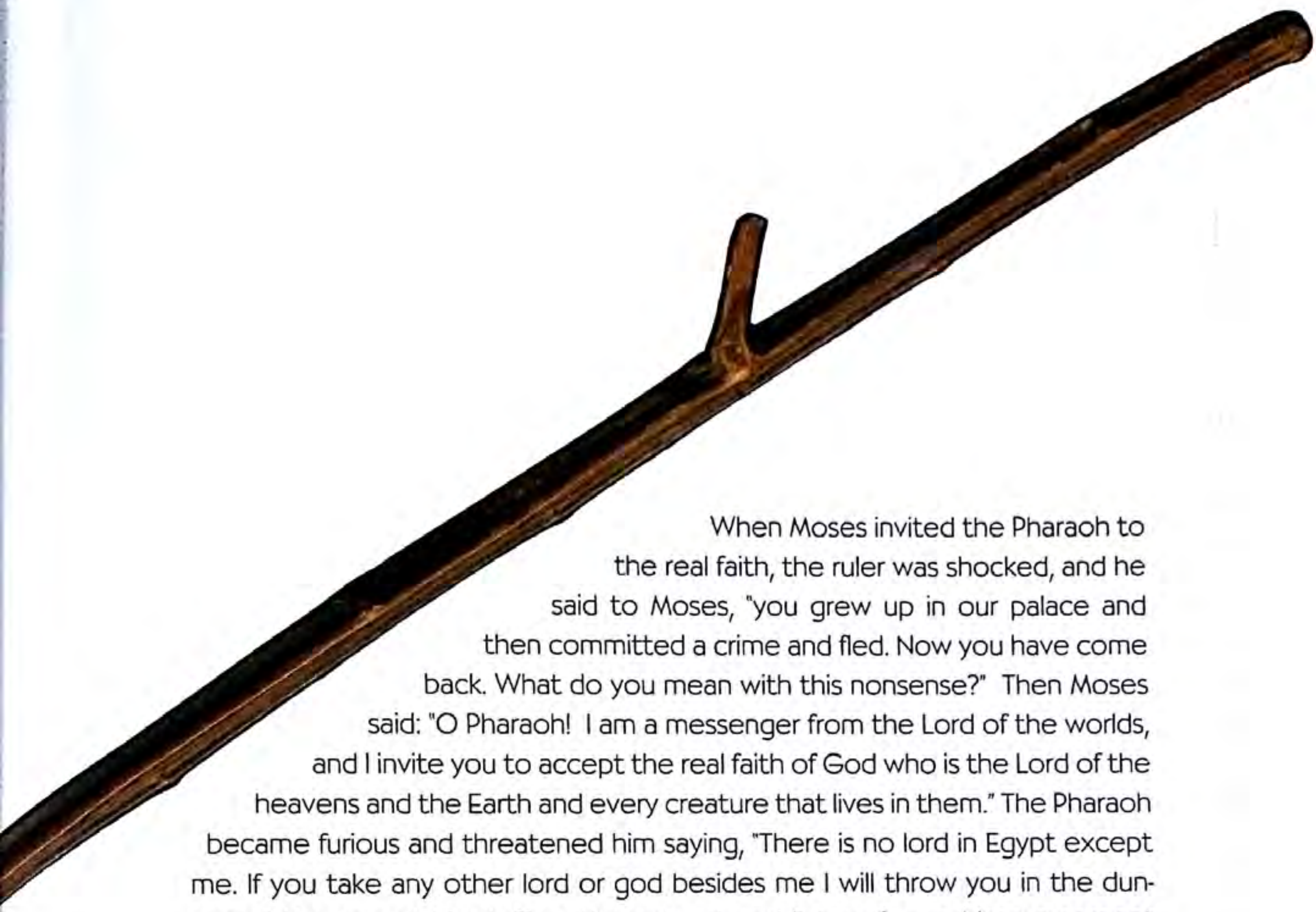
This wooden staff is 122 cm. in length and has a stump on the upper portion. According to Tabari, it came from heaven. The staff, as well as the whiteness of his hand, were two wonderous attributes given to Moses. Once, the Pharaoh's sorcerers produced illusionary snakes with spells; the staff miraculously transformed into a serpent swallowing up these snakes. Also, the Red Sea was parted when Moses touched the water with the staff. These incidents are mentioned in the Qur'an as follows:

> So he cast his staff and, behold, it was a manifest serpent. And he drew his hand; and, behold, it appeared white to the onlookers. (Al-A'raf 7:107–108)

> We revealed to Moses: 'Cast your staff,' and behold, it proceeded to devour what they faked. So the truth was vindicated and what they were doing was nullified. And they were vanquished there and then, and they turned away humiliated. And the magicians fell down prostrate. (Al-A'raf 7:117–120)

In *Qisas al-Anbiya wa Tawarikh al-Khulafa* [Stories of the Prophets and History of Rightly Guided Caliphs], Ahmet Cevdet Pasha relates the following:

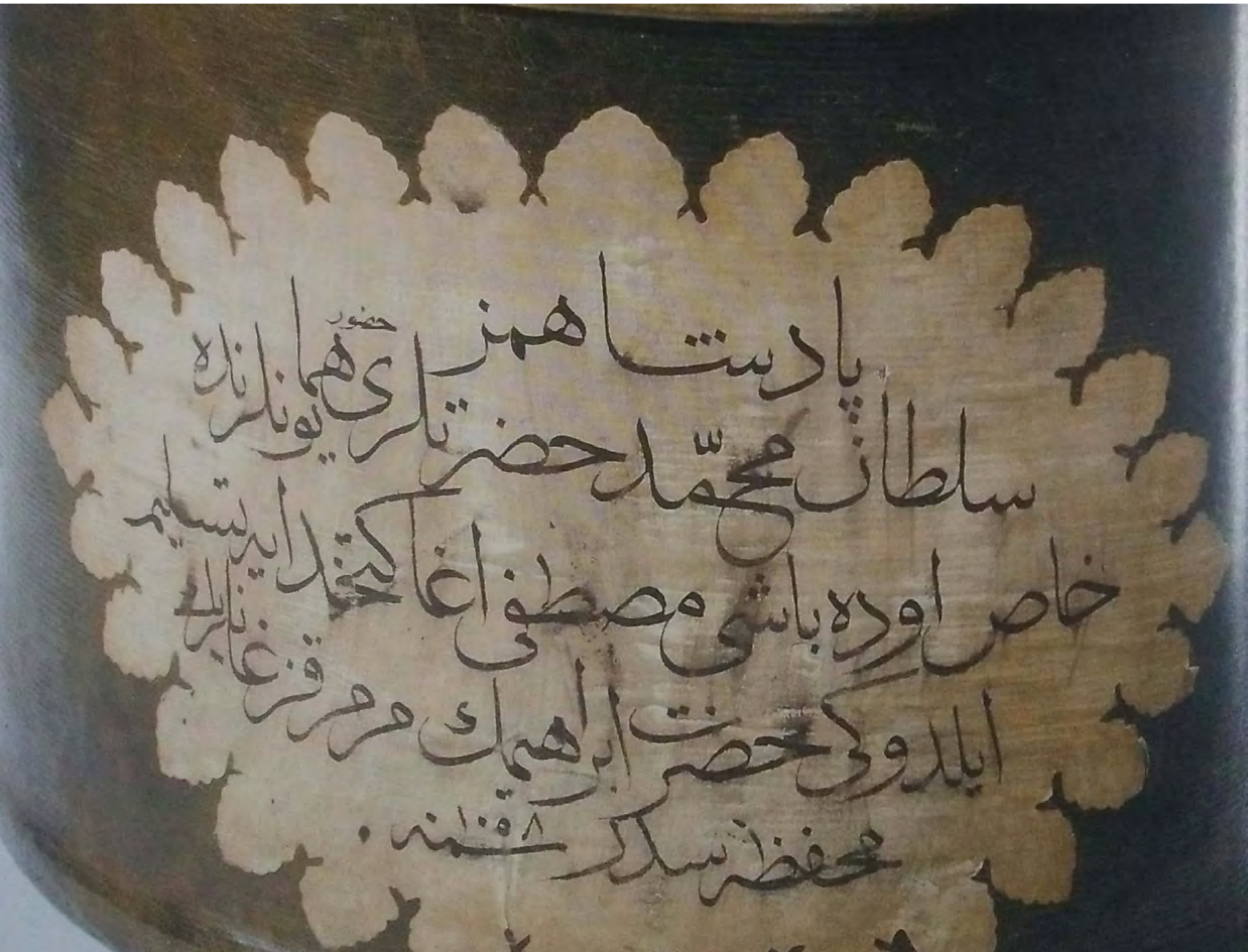




When Moses invited the Pharaoh to the real faith, the ruler was shocked, and he said to Moses, "you grew up in our palace and then committed a crime and fled. Now you have come back. What do you mean with this nonsense?" Then Moses said: "O Pharaoh! I am a messenger from the Lord of the worlds, and I invite you to accept the real faith of God who is the Lord of the heavens and the Earth and every creature that lives in them." The Pharaoh became furious and threatened him saying, "There is no lord in Egypt except me. If you take any other lord or god besides me I will throw you in the dungeon." Moses cast his staff on the ground, and it transformed into a serpent which began to move. The Pharaoh was frightened and recalled the oracles' prophecy he had heard as a child. He ordered all the sorcerers in the country to come to his palace so that they could defeat Moses and Aaron in magic.

On a festival day, all the magicians were brought to a certain place, and they began to do tricks, making their sticks look like snakes. As soon as Moses cast his staff onto the ground, it became a serpent and began to eat these snakes. Seeing the serpent devouring all their snakes, the sorcerers exclaimed that this was no human trick, but a real miracle. They believed in Moses and his God. The Pharaoh became furious and threatened them with torture and death. Yet, the magicians replied: "We do not care; we believe in Moses' God from Whom we seek forgiveness and mercy."

Moses performed many other miracles, but neither the Pharaoh nor his people believed him. Some Copts claimed that Moses was provoking the people. At first, the Pharaoh agreed to let them go, but later, he regretted his decision. When Moses brought the Children of Israel to the shores of the Red Sea, the Pharaoh pursued them with his army. Yet, when Moses touched the sea, it divided into twelve passages, and each tribe of Israel crossed through one. The Pharaoh followed, but just as the tribes reached the other side, the sea returned to its former state, and the Pharaoh and his soldiers were drowned.


پادشاهمز حضور همایونلرنده
سلطان محمد حضرتلری
خاص اوده باشی مصطفی اغا کتخدا ایله تسلیم
ایلدوکی حضرت ابراهیمک مرمر قزغانلری
محفظه سدر سنه ١٠٥٨

The Cooking Vessel of the Prophet Abraham

The vessel measures 20x22 cm., and it is kept in a cylindrical case inscribed with the following legend: "This container is for the marble vessel of the prophet Abraham, entrusted to Hasodabaşı Mustafa Ağa Kethuda by Sultan Mehmed in his royal presence. AH 1058 (1648)." The vessel was carved from siliceous (sandstone) granite, which is generally found in Syria.

The cooking vessel of the prophet Abraham
T.P.M. Inv. No: 21/465



The Turban of the Prophet Joseph

The turban is said to have been among the Sacred Relics brought to Topkapı Palace by Selim I after the conquest of Egypt in 1517. A fine white muslin cloth is wrapped around the conical hat, which is brown on the outside and lined with blue silk on the inside.

Evliya Çelebi relates that Selim I wore the turban for some time after the Egyptian campaign; later, he created and began to wear another type of headgear called Selimi. In the 17th and 18th centuries, some sultans wore Joseph's turban at the ceremonies of their accession to the throne.



The Prophet John's (John the Baptist) Forearm and a Fragment of His Skull

There are different reports about when the fragment of the prophet John's skull was brought to Istanbul. It was in Topkapı Palace at the time of Mehmed the Conqueror, and after the sultan's death, Maria Despina, his stepmother and a Serbian princess, took it to her country. After being kept for a while at the Dionisios Monastery in Agion Oros (Greece)—which was dedicated to the prophet John—the skull fragment was sent to a nearby island, with the hope that it would prevent an outbreak of plague. However, it was seized by the Ottoman fleet and delivered to Hasan Pasha of Algeria. Hasan Pasha kept it in his home, with a candle in a silver candlestick always burning nearby. After his death, the fragment was returned to Topkapı Palace.

The piece of skull is kept on a gold plate decorated with gold bands encrusted with gems and inscribed with legends in ancient Serbian. The plate is stored in a box made of rock crystal (necef), which is an excellent example of the 16th-century Ottoman art.

The prophet John's arm is kept in a silver reliquary embellished with gold. The hand is visible through a hole in the container. "The beloved of God" is inscribed on the forefinger; "This is the hand of the Baptist" appears on the wrist; and "Belongs to (monk) Dolin Monahu" is written around the band above the elbow.

The arm of the prophet John was brought from Antioch (Antakya) to Istanbul at the time of Constantine VII. It was kept in the emperor's chapel in the 12th century, then in the Church of the Virgin Mary, and finally at the Church of Periblebtos in the first half of the 15th century. The Spanish envoy Clavijo, who visited Istanbul in 1404, reports that he saw two different arms in two different monasteries. Following the conquest of Istanbul in 1453, the arm was in the possession of the Ottomans. In 1484, Bayezid II sent it to the Knights of Rhodes, and they held his brother Cem Sultan captive in return. In 1585, Sultan Murad III had the arm brought from Lefkosia (Nikosia) castle to Istanbul.



The arm of the prophet John (the Baptist) is kept in a silver reliquary gilded with gold.
T.P.M. Inv. No: 2/2742



A gilded lock for the Ka'ba, made during the reign of Sultan Ibrahim (1640-1648). It measures 37 cm. in length and 9.7 cm. in width.
T.P.M. Inv. No: 2/2266

The Keys and Locks of the Ka'ba


لا اله الا الله



The Keys and Locks of the Ka'ba

Uthman ibn Talha was responsible for the care and cleaning, as well as the key, of the Ka'ba. When the Prophet wanted to enter it prior to the Emigration (Hijra) to Madina, 'Uthman refused to allow him inside. Then the Prophet said: "O 'Uthman! I hope one day you will see me in a position that I can put this key anywhere I wish or give them to whosoever I wish." [25] 'Uthman replied, "Then it will mean that the Quraysh is ruined and powerless." At that time, the Ka'ba' was opened to the public on Mondays and Thursdays; its guardians sat at the entrance, permitting entrance to those whom they wished and kicking the rest off the steps. Some visitors fell and died on the spot.

On the day of the conquest of Makka, the Prophet abolished all offices attached to the Ka'ba, except for the privilege of supplying water to pilgrims and that of holding the Honored Key. He gave the former responsibility to his uncle, Abbas, who had long fulfilled this duty. The latter he bestowed on 'Uthman ibn Talha after the following verse from the Qur'an was revealed: "Surely, Allah commands you to render back things held in trust to their rightful owners, and if you judge between mankind, that you judge justly." (An-Nisa 4:58) Then the Prophet entrusted the key to the sons of Abu Talha, and said: "O 'Uthman, God Almighty is entrusting you with His house. Take His trust. O 'Uthman, here, take your key. Today is a day of kindness and faithfulness." [21]

Since that day, the same family has held the keys to the Ka'ba, and they open or close its doors whenever necessary. The keys were remade from time to time, and some of the old ones displayed in the Apartments of the Holy Mantle. Whenever the keys arrived in Istanbul, they were ceremonously met at Davutpaşa or Sarayburnu. The tradition of sending the keys of the Ka'ba to the Ottoman capital started with Abu al-Barakat, the governor of Makka, who sent them, along with a lock, to Selim I after the conquest of Egypt in 1517. Plated with gold and silver, the various keys and locks are engraved with the name of the reigning sultan, the date, verses from the Qur'an, and couplets.

On occasion, the keys were taken on military campaigns in the hope that they would bring blessings and victory. Sultan Murad IV carried them into battle for the first time on the Baghdad Campaign.

The Honored Key, which is kept in a green satin bag decorated with golden thread inside a chest, is accompanied with a letter. The governer (sharif) of Makka, Zayd ibn Muhsin, saw Prophet Muhammad, peace and blessings be upon him, in a dream, and upon his order, Zayd sent this key to the sultan, along with a letter from Sheikh Muhammad ibn Sheikh Ahmad ibn Sheikh Abdussalam—imam, preacher, and mufti of Makka. The following is the original copy of the letter.



The key to the Ka'ba that was taken on Murad IV's Baghdad campaign. T.P.M. Inv. No: 21/16

عتبهٔ علیهٔ خاقانیه وسدهٔ سنیهٔ سلطانیه صوب سعادت وبنه دعاکوی دولت عثمانیه وبقاجوی سلطنت دینیه
اعنی مکهٔ مکرمه زادها الله تعالی تشریفا وتعظیما ضابطی وشریفی ولان زید بن محسن داعیلرینک عرض وانبا وتبلیغ وانهالری
بودرکه اشبو سنهٔ عمیمة المیمنه ده ماه محرمك ایکنجی کوننده کوردم که حضرت رسول اکرم صلی الله تعالی علیه وسلم
وشیخین مکرمین وامامین همامین ابی بکر وعمر رضی الله تعالی عنهما متمثل اولوب اول محلده حضرت سلطان انبیا علیه صلوات
الله تعالی بو آیت کریمه تلاوت بیوردیلر الآیه

بعد القراءة بیوردیلر که باب بیت الله الحرام مفتاحنی سلطان
زمانه حرم محترم مکه ده امام وخطیب ومفتی اولان الشیخ محمد بن الشیخ احمد ابن الشیخ عبد السلام المنوفی ایله علی وجه السرعة
والاستعجال ارسال ایدیسن تا که اشبو سفرده وبوندن صکره هر نه جانبه متوجه اولورسه عسکر اسلام اوکنده مفتاح
مزبوری تقدیم ایدیلر تا که بعون الله عز وجل اشبو سفر وسایرده وجلوسلری نه محلده واقع اولورسه بو مفتاح شریف کندولری
بیله اولوب فتح ونصرت وظفر کندولره میسر ومقرر اوله وعجم ولایتی فتح اولنه وقد نصکره جلوسلری هر نه محلده اولورسه
مفتاح شریف مذکور دخی یانلرنده اولا که کندولر واركان دولت واعیان سلطنتی الحاصل جمله اتباع واعوان وانصاری
عامهٔ آفات وعاهات وکافهٔ نوایب ومهلکاتدن امین اولالر ومن بعد هر نه غزایه عسکر ارسال ایدرلر ایسه بو مفتاح شریفی
بر صالح واهل تقوی کمسنه یه تسلیم ایدوب اول کمسنه عسکرلر اوکنده طوته که هر قنغی دوشمنه مقابل اولورلر ایسه بعنایت
الله تعالی بر طایفه نك بونلر ایله مقاومته قدرت وطاقتلری اولمیوب مغلوب ومنهزم اولالر اندن بو آیت کریمه دخی
تلاوت ایلدیلر الآیه وهی قوله تعالی

پس بو داعی فقیر مأمور اولدوغم اوزره باب بیت حرام ایچون مفتاح جدید ایشلدوب مفتاح عتیقی جانب جمیللرینه
ماه محرم الحرامك التنجی کوننده مومی الیه شیخ محمد منوفی داعیلری ایله وبعض جماعتم ایله ارسال ایلدم که اعظم هدایا
واکرم امتعه بهیه در والصلوة والسلام علی سیدنا ونبینا محمد صلی الله علیه وسلم وعلی آله واصحابه اجمعین

بو نعمتك شکرانه سی وبو فتح ونصرتك صدقه سی اولماغیچون تضرع ونیاز ورجا اولنور که فردوس آشیان وجنت مقام اولان آباء کرام
واجداد عظاملری زمان شریفلرنده مکهٔ مکرمه ومدینهٔ منوره وجده معظمه ده آباء کرام واجداد عظاملری قبللرندن آبا واجداد وخدامنه
احسان وانعام اولنان عطیهٔ معروفه وصلات مألوفه لری خصوصا مقابلهٔ حراست طریقده ما تقدمدن معین اولوب صره حسنیه
دیمکله معروف اولان احسانلرینك بعضی اعطا وبعضی حالا معطله اولمشدر انك مجموعی کما کان بو داعیلرینه احسان بیورلیه
بو حالده حامل مفتاح شریف اولان مزبور شیخ محمد منوفی داعیلری واقف شاهد عدلدرلر اندن سؤال وتفحص بیورلیورسه
معلوم علم عالم آرالری اولور ومومی الیه شیخ محمد منوفی داعیلری متورع ومتدین هر وجهله مستحق عواطف علیه لری اولمغین
حرم مکهٔ مکرمه مشیختی ایله مقضی المرام بیورلمسی رجا اولنور امید درکه بو جانبه خائبا وخاسرا رجوع وورودی
روا کورلمیه باقی امر وفرمان موطن انعام ومعدن احسان سنوکدر

English Translation of the Letter

The original letter sent to Murad IV by the Sharif of Makka.
T.P.M. Inv. No 2/[illegible]

Sharif of Makka al-Mukarrama, the Revered, he who prays for the perpetuity of the Ottoman State and the sovereignty of the Religion, Zayd ibn Muhsin, your humble servant hereby declares that:

On the second day of the Month of Muharram of this year I had a vision of the Messenger the Most Exalted, and Abu Bakr the Honored, and Umar the Honored in my dream. The Lord of the prophets, peace and blessings be upon him, recited to me the following benevolent verses:

> *Their prophet said to them: God has appointed Talut as king over you. They say: how can he exercise authority over us when we are better fitted than he to exercise authority and he is not even gifted with wealth in abundance? He said: God has chosen him above you and has gifted him abundantly with knowledge and bodily prowess: God grants His authority to whom He pleases. God cares for all and He knows all things. And (further) their prophet said to them: A sign of his authority is that there shall come to you the Ark of the Covenant with (an assurance) therein of security from your Lord and a remnant left from the house of Moses and the house of Aaron, carried by angels. In this is a sign for you if you indeed have faith.* (Al-Baqara 2:247-248)

After that God's Messenger commanded, "Send the key of the Ka'ba, swiftly, with Al-Shaikh Muhammad ibn Al-Shaikh Abdusselam al-Manufy (an imam, preacher, and mufti in Makka) to the Sultan of this time, so that he can take this key before the Muslim army on this expedition (referring to the forthcoming Baghdad campaign of Murad IV) and from now on, in whichever direction they turn. In this way, at this expedition, and in future expeditions, this key shall remain with them, and with God' grace, the conquest and glory shall be facilitated to them. Even after the conquest of the Persian state, the key in question shall be with him where ever he (the Sultan) happens to be, so that he himself, along with his ministers of state and great functionaries, and those royal persons and supporters shall be protected from all dangers. From now on, whenever he sends an army to any war, he shall hand over this key to a righteous and pious person, who shall keep it before the army. In this way, with God's grace, no group of people will have strength to resist them, and they will be defeated." He (pbuh) also recited the following benevolent verse:

> *God has promised you many benefits that you will acquire and He has given you these beforehand: He has restrained the hands of men from you, so that it may be a Sign for the Believers and that He may guide you to a Straight Path; And other benefits (there are) which are not within your power, but which God has compassed: and God has power over all things. If the Unbelievers should fight you, they would certainly turn their backs; then they would find neither protector nor helper. (Such has been) the practice. (Approved) by God already in the past: no change will you find in the practice (approved) by God.* (Al-Fath 20:23)

This poor supplicator, as instructed, had a second key for the door of the Ka'ba duplicated, and sent the old one on the sixth day of the Month of Muharram via the aforementioned Sheikh Muhammad Mehufi and some members of my congregation. This is a great gift. May peace and blessings be upon our master Prophet Muhammad, and His family and His companions.

Praise be upon God, the One. By the name of God the All-Compassionate and the All-Merciful. May peace and blessings be upon you O the Messenger of God. May peace and blessings be upon you O God's beloved one. May peace and blessings be upon you O Messenger of the Umma (the

Muslim community). May peace and blessings be upon you O the intercessor of the Umma. May peace and blessings be upon you O the pinnacle of love. May peace and blessings be upon you O the final of the prophets. May God's peace and blessings by upon you, your family and all your companions. Hereby, I take liberty to bow toward the dust of the pure and luminous resting place (the graveyard)—with thousands in modesty and indefinite humility, and with respect and humbleness—and by venturing to prostrate my tarnished face and sinful forehead. I present my petition—with the greatest modesty and respect—to the pure and exalted graveyard of our Lord, the Prophet Muhammad Mustafa the Exalted (peace and blessings be upon Him), the Beloved One to God, the All-Compassionate and the All-Merciful: He, who has been addressed by the divine statement "But for you, the worlds would not have been created"—due to His closeness to God, his prophethood, his benevolence, his kindness, and his clemency—the Pride of creation, the Lord of all lords (with perfect respect due to Him), our Lord, our intercessor, our pillar: He, the dust of whose grave radiates the light of bliss, the Shade of the Sun of Mercy, the Chief of the caravan of the prophets, the greatest Refuge for the prophets, the commander of the council on the Day of Judgment, the Intercessor for the sinners of the Umma, the High Chairman of the parliament of the Divine Oneness, the Ornament of the establishment of the apostleship, the Judge of the Council of the prophethood, the Traveler on the path of God, the Clement.

I, who have been guided into the true faith by being amongst those who have said "Yea!" (Glory to God) in answer to the question "Am I not your Lord?" when God Almighty, the One and the Absolute Eternal, created human kind ; and who,—in addition to being one of the Umma, righteously, purely, honorably, and royally—the full moon of the Kingdom of Heaven, the beloved one for the Spring of Clemency and Blessing, whose glory makes the brilliant sun of the skies of the highest heavens embarrassed to benefit from its own glory, the companion of the Clement and the Benevolent, the commander of the pious (the highest reverence of all be upon Him)—have been blessed with the duty of the guardianship of the blessed garment of the essence of all existence, and the highest one amongst all creation (Prophet Muhammad, pbuh)—left behind his most revered body—the benefaction of all blessings, and the ocean of mercy; due to the fact that I have been designated to be the royal and pious servant with heart, strength, wealth, and body—by means of heredity and inheritance—worthy of service of his doorstep and pure garden (of heaven, i.e., his graveyard) which is the place of sight and manifestation of the Truth Almighty, and the revered House of God, which is the direction of all believers in their prayers, and the course that the people of faith take in this visible world, which was blessed under his (Prophet Muhammad) feet; and that in my humble hands, all believers—who are equals in creation and relationship with His Own Self (God)—are entrusted as a great responsibility, and all infidels and obstinate ones are humbled and abased; as I, undeservingly, have been guided to success in protecting the Law of Ahmad and the path of Muhammad and implementing them as the straightest path, and in destroying the lands of tyranny of the obstinate ones and hypocrites; I, praying as a sinful person and as a sinning member of your Umma, whose every deed is sinful, for the honor of your eminent intercession—If God wills—on the Day of Judgment, "whereon neither wealth nor sons will avail," to be one of the first to reach Paradise, have ventured to hand this petition into your hands of clemency, acknowledging that all sins committed by your Umma will be accounted for at Your Apostleship.

I beg the pardon of God for all my sins, again and again. I, who became caliph on the promise that I would be the servant of the two sacred territories (of Makka and Madina) in this mortal world, at the end of time, and would be the protector of the servants (of God) and the Muslims, and the destroyer of the infidels and the obstinate ones, Abdulaziz Khan, son of Ghazi Mahmud Khan, endeavor to present this petition in the dust of your blessed feet, asking for the support of the saints of the invisible world to the people of Abdulaziz Khan with God's grace, and your spiritual influence

so that I can implement your honorable law and do so to the degree of perfection. thus bringing cheer to my heart and joy to my state of mind: and to ask for God's blessings for all the Umma. men and women so as to enable this poor sinful member of the Umma. along with the rest of the Umma —in his life while he is in good health and condition—to accomplish all the requirements of the 'rights of God' and the 'rights of the people' on him. and to succeed in treating all that has been entrusted upon him by God as is due. and spending the revenue of the Muslims properly by protecting it from being squandered: and to ask for safety from the calamities and the miseries of the two worlds. and the divine grace that enables me. along with all other inhabitants of the Muslim lands. to spend the rest of our lives in accordance with the blessed consent of God Almighty. the Self-Existent. and to be honored with His exalted grace in our personal matters as well.

Mercy. Oh. I cry for mercy. O Messenger of God. do not dismiss me empty handed. I presented my petition to the dust of your blessed feet. begging whole heartedly. in particular to ask for all enemies of your honorable state and the Ahmadian Law to be repulsed—be they hidden or open. near or far: and to ask for a victory for your soldiers over the infidels who have not come to terms with the religion of Islam. and in so doing to ask for divine grace and facilitation for the means appropriate to this end. I also beg for merciful and forgiving treatment for all our faults with your intercession and mercy upon your Umma as a whole—since there is no other refuge for us save your door of mercy: and beg from you to bestow your intercession—both individual and general. i.e.. as my individual self. and as a member of your Umma. which is the cause of our salvation on the Day of Judgment. keeping our dignity unharmed. so that all your humble Umma. and this sinful petitioner can utter the word of proclamation. "Ash hadu an La ilaha illallah wa ash hadu anna Muhammadan abduhu wa rasuluhu" with our last breath—when our time is up in this mortal world. and the envoy who invites us to the next world comes—while leaving this mortal world. Oh. Mercy. O Messenger of God and His Beloved. May peace and blessings be upon you O Messenger of God. May peace and blessings be upon you O Beloved of God. May peace and blessings be upon you O Father of Fatima al-Zahra (May God be pleased with her). May peace and blessings be upon you O Grandfather of Hasan and Husain. May peace and blessings be upon you O Lord of those before you and after.

May peace and blessings be upon them and all their families. Praise be to God. the Lord of the universes and peace be upon the Prophets. O God please accept this. with blessings (to the Prophet) for the sake of the Surat al-Fatiha.

Amin. O the All-Powerful by the name of your Omnipotent. I. sinful. weak. in need of enlightenment by the gracious angels. the slave who is called Abdulaziz Khan. the son of Ghazi Mahmud Khan. who will be redeemed by the mercy the All-Clement. May God. the Sovereign Lord. and the All-Bounteous grant him peace and prosperity.

There is no information about how the Honored Key was kept after the reign of Murad IV. It is noted on the key's chest that it was rediscovered on the upper floor of a mansion during restoration. An attached letter from the amir of Makka proved that it was the Honored Key of the Ka'ba.

In 1635, Sultan Murad IV launched a military campaign, and after taking the castles of Erivan and Khoy, he entered the city of Tabriz. The following year, he began a new campaign and conquered Baghdad. Murad, who died in 1640 when he was just 28 years old, was famous for his physical strength and strong will. He inherited a weak, chaotic state, but he left it in an orderly condition and with a full treasury. Reportedly, the sultan would recite the Qur'an in the Apartments of the Holy Mantle, just like his grandfather, Sultan Selim I, had done.



The keys displayed in the Apartments of the Holy Mantle are not those of the Ka'ba only; there are also the gold, silver, and iron keys of the Tomb of the Prophet, the Mosque of the Prophet, the Station of Abraham, and other places considered sacred by Muslims. For example, the old lock of the door of the tomb of the Prophet (also known as the Honored Room—Hujra al-Sharif—in which the Prophet lived and where he is buried) and the key of the tomb of Imam Abu Hanifa are kept there.

During the reign of Sultan Abdulaziz, the wooden lock of the door to the Prophet's room where Fatima al-Zahra's (the Prophet's daughter) tomb is located was replaced. The old lock and a card-board model of the new lock were sent to the sultan by Mehmed Emin Bey, the Sheikh al-Haram in Madina.



Wooden lock and key for the tomb of the Prophet's daughter Fatima, made in the name of Sultan Abdulaziz.
T.P.M. Inv. No: 2-2293



The Gold Covers of the Black Stone

The Black Stone (*Hajar al-Aswad*) is located on the eastern corner of the Ka'ba, 1.5 meters above the ground. The Prophet stated that the stone had come from Heaven.[22] The prophet Abraham brought it from the nearby hill of Abu Qubays when he was building the Ka'ba with his son, the prophet Ishmael, as a mark to indicate the beginning and end points of pilgrims' circumambulations. One is required to either kiss the stone or salute it from afar on each of the seven circumambulations.

At the age of 35, five years before his prophethood, Prophet Muhammad acted as an intermediary in a matter concerning the Ka'ba. A fire had partly destroyed the structure, and a renovation, which resulted in major alterations, was carried out. During the renewal, a dispute arose among the Arab tribes. Each tribe had chosen a section of the wall to renovate, and they started the job by pulling down the stones. The sacred Black Stone, in the east corner, had been carefully removed and set aside. After reaching the foundation laid by Prophet Abraham, they began to rebuild the Ka'ba, and the wall steadily grew higher. When the time came to put the Black Stone back in its place, they could not agree on which tribe should have the honor. The dispute became so heated that it seemed there would be bloodshed. Then Hudayfa said: "Brothers, let us not fight among ourselves. I have an idea. Let's wait for the next man who comes through the gate, and allow him to make the decision." Everyone agreed, and they settled down to wait. The first man to pass through the gate happened to be Prophet Muhammad, peace and blessings be upon him, whom they called "The Trustworthy One." After listening to their claims, he thought for a moment, and then said, "Bring me a piece of cloth." After he was given one, he spread it on the ground and placed the Black Stone in the center. He had the tribal leaders hold the corners of the cloth and carry the Black Stone to its spot. Then, the Prophet himself set it in place. All the tribes were satisfied, and work continued with no further disputes.[23]

During the siege of Makka by the Umayyads in 756, one of the stones from a catapult hit the Black Stone and smashed it to pieces. 'Abd Allah ibn Zubayr rejoined the fragments with a silver ligament.

Traditionally, the Black Stone is encased in a gold cover, which would wear out over time due to the pilgrims kissing the Black Stone. In the Ottoman era, the worn-out reliquaries were replaced with new ones of gold or silver, and they were brought to the Apartments of the Holy Mantle for safekeeping.

Gold covers of the Black Stone.
T. P. M. Inv. No: 2/3521





The Wing of the Door of Repentance

This door was located at the northern corner (*Rukn al-'Iraqi*) inside the Ka'ba, in front of the steps that ascended to the roof. It was made of flat logs bound together, with iron nails on the surface. An attached manuscript notes that the Door of Repentance was brought to Istanbul by Murad III in AH 1001 (1592) during restoration of the Ka'ba. It was replaced with a new one.

◀ Wing of the Door of Repentance.
T.P.M. Inv. No: 21/128





The Rain Gutters of the Ka'ba

These are the gutters that kept rain from collecting on the roof of the Ka'ba. Whenever they were no longer functional, they were either renovated or changed. Those that were replaced were kept in the Apartments of the Holy Mantle. Since the Ka'ba's gutters are made of gold, they are known as the "Golden Gutters."

Rain gutters of the Ka'ba. 261 cm. long, they are inscribed with the name of Sultan Ahmed I and the date AH 1021 (1612). T.P.M. Inv. No: 21/722


الله
محمد



The Rain Gutters of the Ka'ba

These are the gutters that kept rain from collecting on the roof of the Ka'ba. Whenever they were no longer functional, they were either renovated or changed. Those that were replaced were kept in the Apartments of the Holy Mantle. Since the Ka'ba's gutters are made of gold, they are known as the "Golden Gutters."

Rain gutters of the Ka'ba. [illegible] cm long, they are inscribed with the name of Sultan Ahmed I and the date AH [illegible]. TSM. Inv. No. [illegible]



Rain gutters of the Ka'ba. They measure 275 cm. in length and are engraved with Sultan Murad IV's name and genealogy.
T.P.M. Inv. No: 21/230





Pieces of tile that fell off during renovation of the Ka'ba.
T.P.M. Inv. No: 21/494 - 497

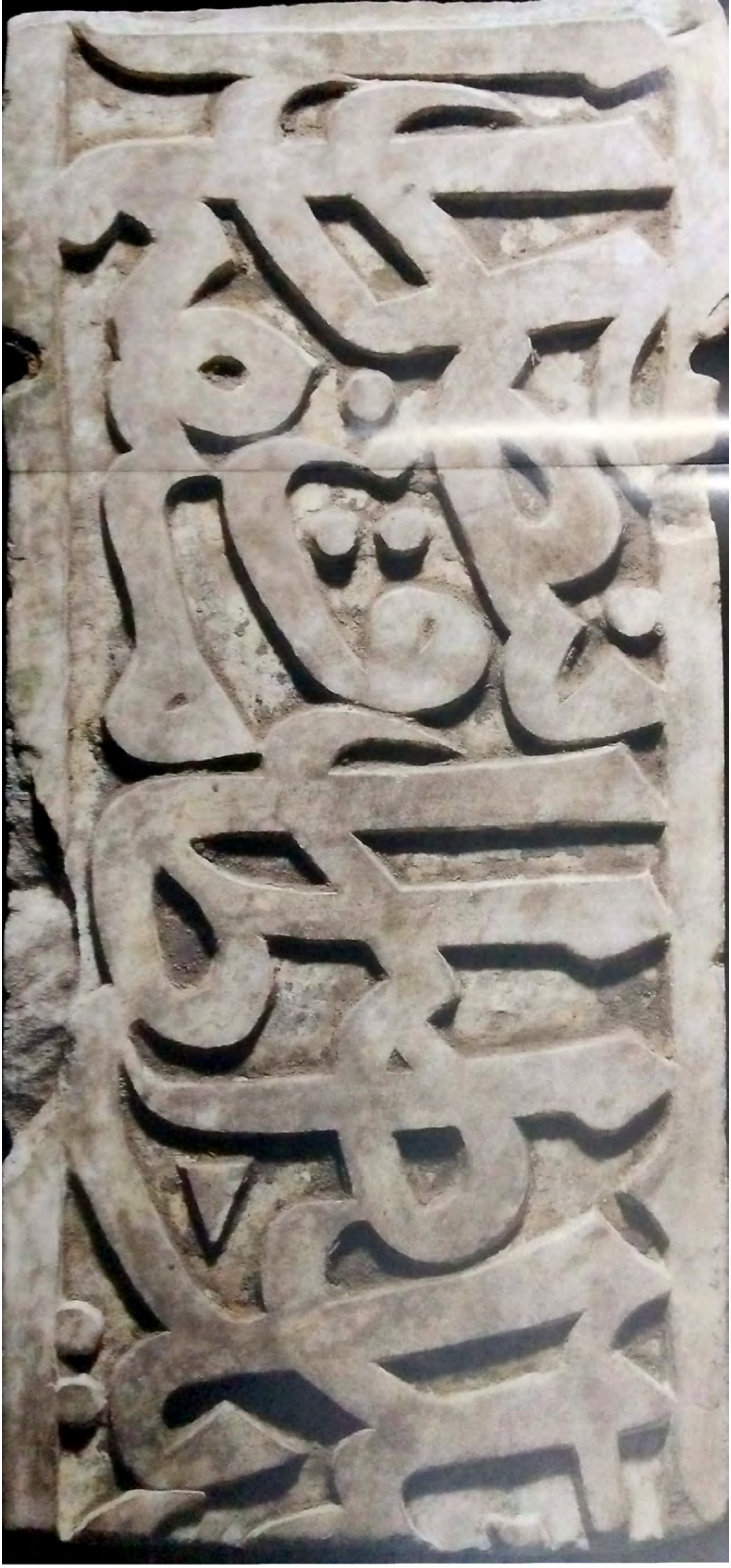
Marble panel with verses from Surat al-Fath (52x24 cm).
T.P.M. Inv. No: 21/575

Blessings through Renovation

During renovation work carried out in Makka and Madina over the centuries, not even the smallest particles of debris were discarded. This indicates the deep respect shown to the Ka'ba and the Prophet.

The Ka'ba and the Prophet's tomb were restored a number of times and due respect was paid to them. Care was taken so that not even the smallest pieces would be stepped on. The Apartments of the Holy Mantle contain many pieces of wood, stone, tiles, iron, etc., saved during such work.

Once the people of Madina consulted 'Aisha binti Abu Bakr, the Prophet's wife, concerning a drought and famine from which they were suffering. She suggested that they make a hole in the ceiling of the tomb of the Prophet so that no barrier would remain between his grave and the heavens. No sooner had they made the hole than rain began to pour down. In the following years, when the large dome of the tomb of the Prophet was constructed, a screen was placed over this hole, just over the grave. When they fell upon hard times, the people of Madina used to open the window frame and pray for help, hoping for the Prophet's intercession. This tradition continued up until the late Ottoman period. The Ottomans eventually opened the Door of Wufud (envoy) for people to pray there. Among the relics brought from Makka and Madina are the frame and panes of the window that were placed over the tomb of the Prophet.





The Water-Bag Used During the Restoration of the Tomb of the Prophet

Attached to this leather water bag, which has a beaked mouth, is a note stating that it was used during the restorations of the dome of the Prophet's tomb (*Hujra al-Saadat*). Eyüp Sabri Pasha tells of renovation work that was carried out during the reign of Sultan Abdulmecid. While the foundations were being laid for two columns, known as Sarir and Tawba, which were to be erected near where the head of the Prophet lay, delicious, sweet smelling water sprung forth. Those present not only drank of the water, they also sent some of it to different cities, including Istanbul. However, people eventually began to come in great numbers to drink from the water, and the authorities covered up the source as soon as the renovations were completed, in order to prevent noise and commotion in the presence of the Prophet. The leather water bag displayed in the Apartments of the Holy Mantle is thought to have been used to hold the water that was sent to Istanbul.



The water-bag used during the restoration of the Prophet's tomb. T.P.M. Inv. No. 21/487



Covers of the Ka'ba and the Tomb of the Prophet

The tradition of covering the Ka'ba dates back to the pre-Islamic period, and it began with Karb ibn Asad, the ruler of Yemen. When he was passing by Makka with his army, Karb had a huge cover woven, and he presented it to the Ka'ba upon the counsel of the scholars in his company. Later on, this became a tradition. There were even times when the Ka'ba was on the edge of collapsing under the excessive weight of the cloth piled on it. The tradition continued during the time of the Prophet, and after 782 the cover was renewed every year.

The Ka'ba covers were different colors in different periods. Black covers have been used since 1224, the time of Caliph Nasr li-Dinillah. In the Ottoman period, black covers with inscriptions were used, whereas the inner walls of the Ka'ba were covered with red curtains.

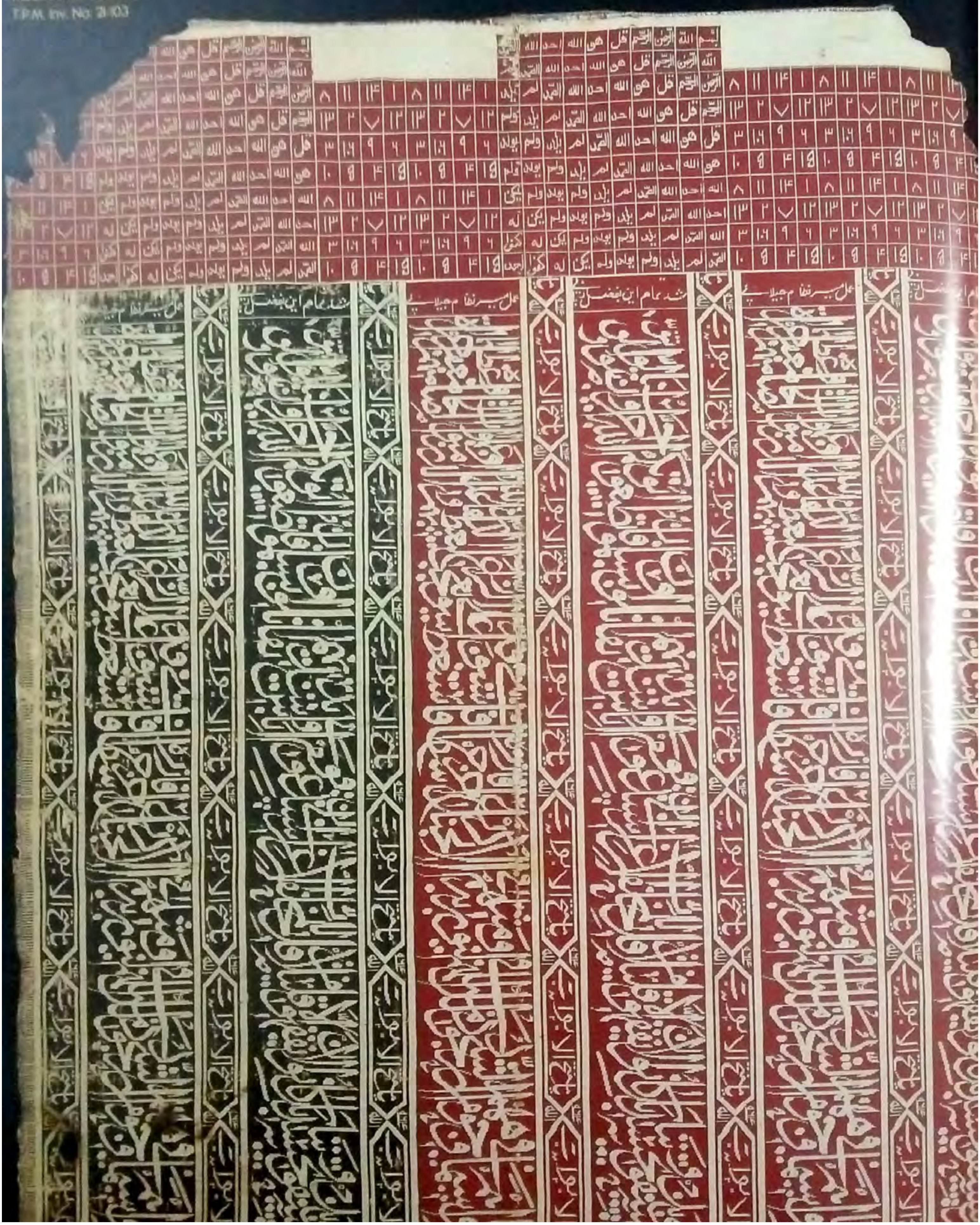
Similar covers were used at the tomb of the Prophet in Madina. When the Prophet passed away in 632, he was buried in his wife 'Aisha's room, where he took his last breath. Later, Abu Bakr al-Siddiq and 'Umar ibn al-Khattab were also buried there. It is believed that the Prophet's daughter lies in the adjacent room. The mosque was enlarged in later periods, and today these rooms are inside its precincts. The room where God's Messenger and the first two caliphs lie, known as the Honored Room, is surrounded by a wall and curtains. Visits can only be made in front of the niches outside the curtains. The curtains around the Prophet's tomb are green with white inscriptions, and they are known as the Blessed Curtain (Kiswa al-Saadat). The inscriptions on them are, for the most part, greetings of peace and praise for God's Messenger.

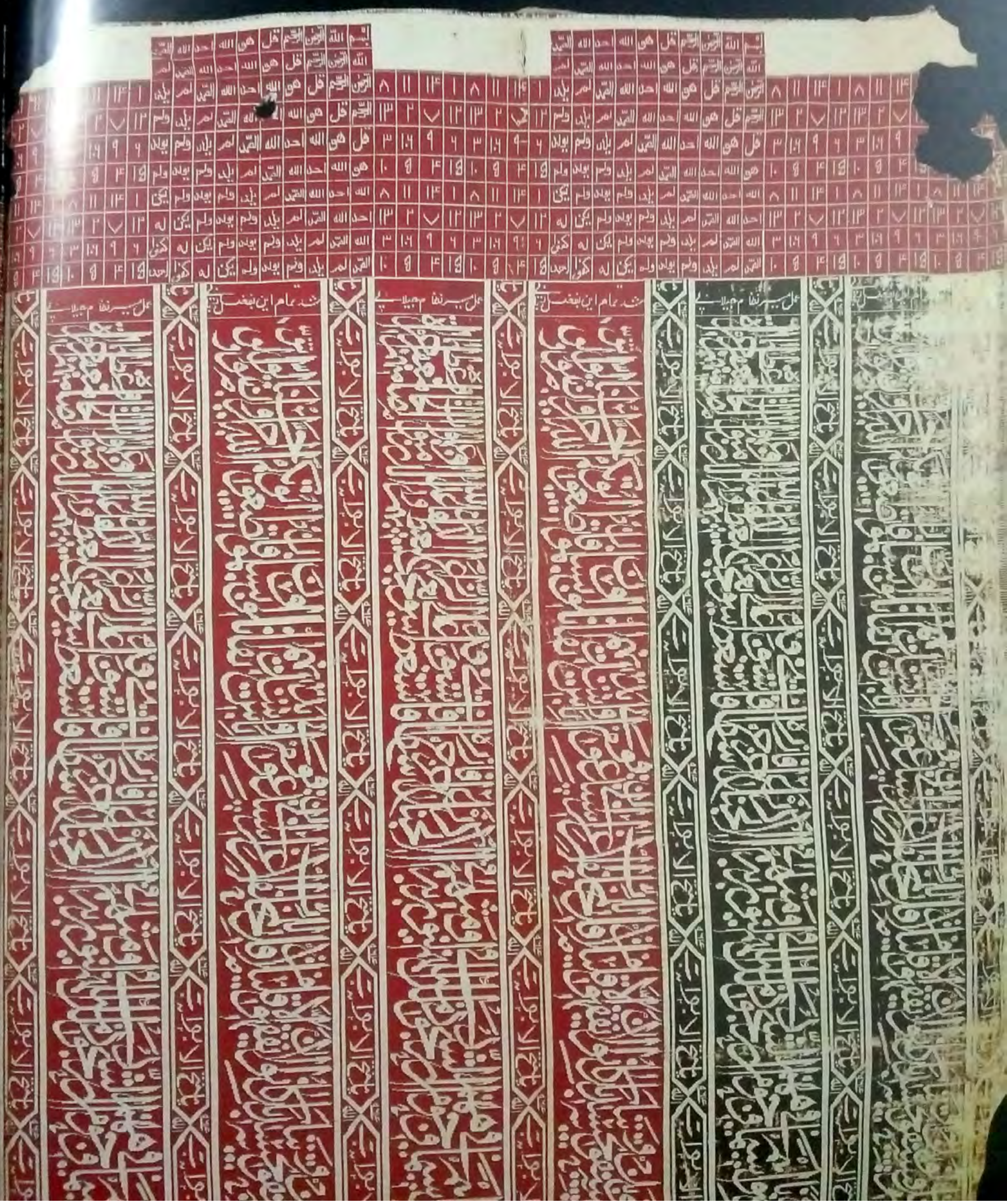
In the Ottoman period, covers for the Ka'ba were renewed every year and sent from Istanbul to Makka by officers known as "curtain holders" (*perdedarlar*). They were returned to the capital in pilgrimage seasons when the eve of the Festival of Sacrifice (*'Iyd al-Adha*) fell on a Friday. The inner covers of the Ka'ba and the covers of the Prophet's tomb were also renewed in Istanbul at the accession of a new sultan to the throne, and the Amir of Makka would send the old covers back to Istanbul. They were carried overland to Üsküdar on the Asian side of the city, and then ceremoniously taken across the Bosphorous to the tomb of Abu Ayyub al-Ansari (Khalid ibn Zayd), where they were put on public display. After that, they were sent to the Apartments of the Holy Mantle via Edirnekapı. A procession of religious scholars, sheikhs, descendants of the Prophet, and statesmen accompanied them, chanting the proclamation of God's unity and greatness. When Selim I acquired responsibility for the Haramayn (the holy cities and territories of Makka and Madina), the covers for the Ka'ba were woven in Egypt, for which many wealthy foundations had been established. This tradition continued until the reign of Sultan Ahmed I.

Curtain over the door of the Ka'ba. T.P.M. Inv. No. 24/46



The Blessed Cover. Woven during the reign of Sultan Ahmed I, it was the first cover sent to Madina from Istanbul. T.P.M. Inv. No. 21/103





بسم الله الرحمن الرحيم قل هو الله احد الله الصمد


لا إله إلا الله محمد رسول الله
الله
محمد

To show his respect to the Ka'ba, Ahmed I ordered that the covers be woven in Istanbul. The two iron bands that encircled the Ka'ba also needed to be repaired at this time, and professional jewelers were employed to complete the task. A repair shop and work place were opened in the Garden of Istavroz. The cloth was woven and embroidered, and a gold gutter and a doorstep were prepared. One of the iron belts was plated with pure gold, and the other with pure silver.

While all of this was being done, the sultan lived in Davutpaşa Kasrı. There, a great wooden model of the Ka'ba was set up. The sultan sat on the golden throne under a canopy. The objects prepared for the Ka'ba were placed on the wooden model in the presence of the Grand Mufti (the sheikhulislam), the Grand Vizier, and religious scholars before being taken to Makka.

Sultan Ahmed I had so much respect for the Ka'ba that he even thought of rebuilding it out of gold and silver bricks. However, he changed his mind when the Grand Mufti said: "God would have made it out of beryl if He had so willed!"

In the Ottoman era, along with the blessed cover, the outer parts of the gratings of the Honored Room were covered with curtains embroidered with gold thread, and the pulpit of the Prophet was decorated with flags on both sides. The curtains remained in place for about half a century after the Ottoman period, and then were removed, having become worn. They were never replaced. The blessed cover at the tomb of the Prophet, however, was continually renewed.

During Ottoman times, the worn out curtains of the Ka'ba and those of the tomb of the Prophet were never thrown away, but rather were stored among the Sacred Relics. In the collection, there is a note about the first blessed cover woven for the tomb of the Prophet at the time of Sultan Ahmed I, citing that the ruler was in the service of the Haramayn, as well as listing a few other names of those in charge.

There is also a black banner which used to be hung on the pulpit of the Prophet. A note on this banner states that it belonged to the pulpit of the Prophet, and that the banners on both sides of the Prophet's pulpit are sacred. Moreover, the white cover attached to it was made from the lining of the curtains surrounding the tomb of the Prophet; these are objects worthy of respect. In the Ottoman era, the Friday prayer was ceremoniously performed, and the banners on the sides of the pulpit were drawn aside by attendants.

Curtains which surrounded the Prophet's tomb in Madina. Qur'anic verses and *salawat* are embroidered on the green background. T.P.M. Inv. No: 21/94


T.P.M. Inv. No. 24/30
الى ابراهيم واسمعيل ان طهرا بيتي للطائفين والعاكفين والركع السجود



Red cover for the inner walls of the Ka'ba.
T.P.M. Inv. No.: 24/798



There is a note on this banner, stating that it belonged to the pulpit of the Prophet, and that the banners on both sides of the Prophet's pulpit are sacred. Furthermore, the white cover attached to it was made from the lining of the curtains surrounding the tomb of the Prophet; these too are objects that command respect.



Front and back of a pulpit (minbar) banner
T.P.M. Inv. No: 2/96



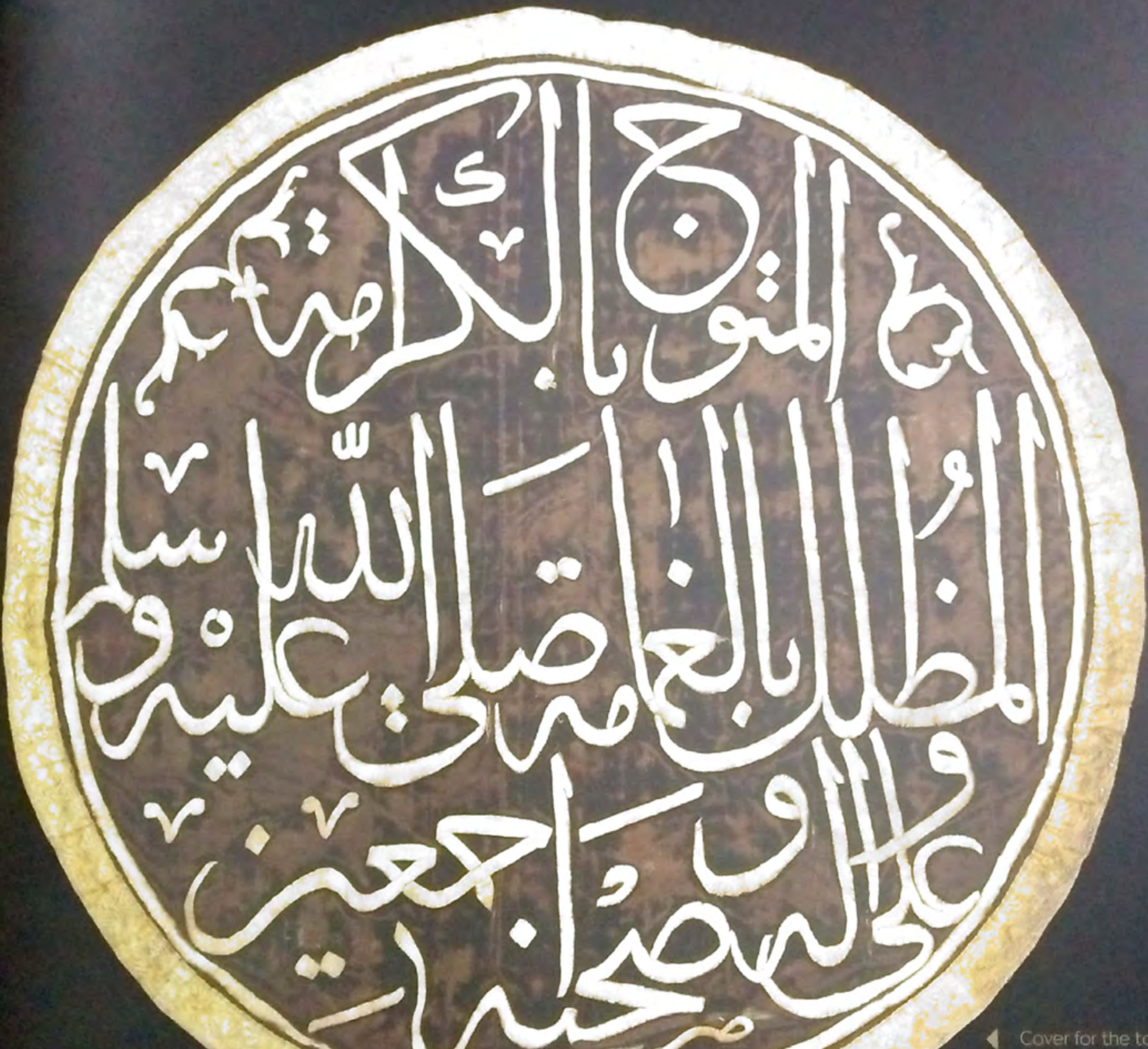


The Qur'anic verse "Muhammad is not the father of any of your men, but he is the Messenger of God, and the seal (last) of the Prophets; And God has full knowledge of all things" (Al-Ahzab 33:40) is embroidered on black velvet in white silver thread.



Cover for the tomb of the Prophet.
T.P.M. Inv. No: 21/123

The sentence "The one crowned with miracles, the one shadowed by clouds, God's peace and blessings be upon the Prophet and his family" is embroidered in yellow silver thread on black velvet.



Cover for the tomb of the Prophet.
T.P.M. Inv. No: 21/116



Cover for 'Umar ibn al-Khattab's tomb. T.P.M. Inv. No: 21/119



Cover for Fatima al-Zahra's tomb. T.P.M. Inv. No: 21/121



Cover for Abu Bakr al-Siddiq's tomb. T.P.M. Inv. No: 21/122

The Blessed Covers of the Prophets' Tombs

On four pieces of cloth are the phrases "from the Prophet Jonah," "from the Prophet Jirjis," "from the Prophet Seth," and "from the Prophet Daniel."



Pieces of covers from th
Prophets' tombs.
T.P.M. Inv. No: 21/548

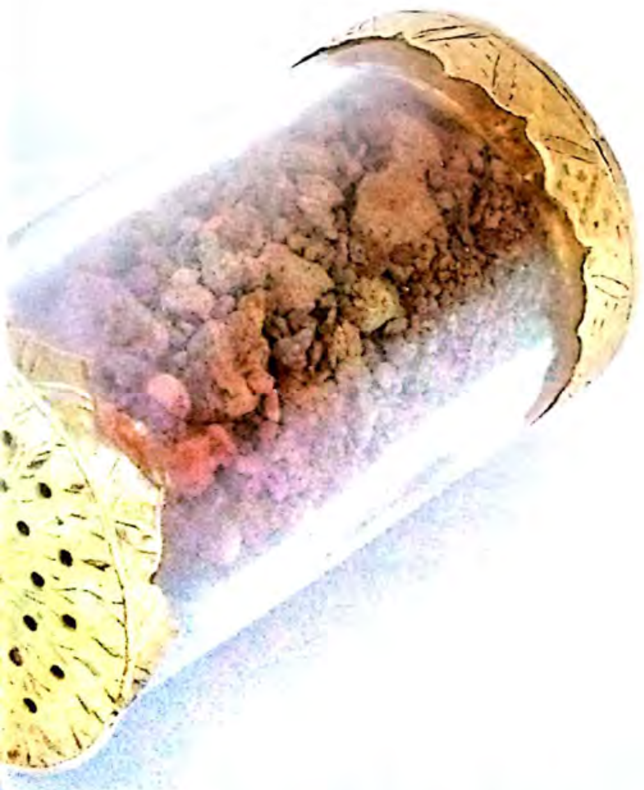
Soil from the Grave of Prophet Muhammad



Soil from the grave of Prophet Muhammad. T.P.M. Inv. No: 21/58



The Prophet passed away in his wife 'Aisha's room, and he was buried there.[24] The first two caliphs, Abu Bakr al-Siddiq and 'Umar ibn al-Khattab, were buried in the same room. When Hasan, the Prophet's grandson, died in Madina, his brother Husayn carried out Hasan's last request, and had him interred in the Honored Room where the Prophet was buried. However, there were some objections to this, and a great quarrel ensued. Hasan's body was removed to the nearby graveyard known as al-Baqi, and the door of the Honored Room was sealed off to prevent further disputes. 'Umar ibn 'Abd al-'Aziz had the Honored Room encircled with a pentagonal shaped structure, so that it would not resemble the cubic shape of the Ka'ba. This extra room was later covered with a curtain, and its outer part was surrounded with railings. Today, visitors can view the tomb of the Prophet from behind these railings. Only attendants can go inside. Since the death of Hasan, the room where the Prophet is buried has only been opened a few times for repairs. Some accounts mention that the tombs in the Honored Room were covered with red sand. Thus, the red sand in small bottles kept in a golden box inlaid with rubies and emeralds is thought to have been taken from the tomb of the Prophet while repairs were in progress.







Blessed Pieces of Soil

These consist of soil or dust taken from the tomb of the Prophet during repair work, which was preserved in a 17 cm. white glass jug. The report next to it tells how the soil fell from the tomb during repairs and came to be in the Apartments of the Holy Mantle. According to this report, they were then sent on to Istanbul by Mehmed Emin Efendi, who was in charge of the renovation work.

Along with the pieces of soil, there is dust from the tomb of the Prophet, which was brought to Istanbul on different occasions. The dust was collected when the curtains on the walls of the room around the tomb were replaced, every 30-40 years, by the pious attendants in charge. The dust that piled up in the room, especially between the walls and the curtains, was regarded as precious, having remained for many years near the Prophet. Similarly, the dust swept now and then from the room was also preserved.

The following note is written on the cover of the bottle holding the dust from the Prophet's tomb, which can be found in the Apartments of the Holy Mantle: "Here is the blessed dust taken from the tomb of the Prophet by someone with the

Prophet's permission when the Ottoman sultan ascended to the throne in AH 1255 (1839). The person who collected the dust gave it to me as a gift, stating that no one has such precious material. May the one who possesses it keep it safely. May God bless us all. Amin! This is written by al-Sheikh Muhammad Nuri, keeper of the tomb of Yahya Efendi, in Istanbul."

Another large bottle has the following record: "This bottle used to contain water with which the mausoleum of the Prophet was washed. However, the water was poured out (or dried up) over time. It has to be kept carefully, even though it no longer contains any water."

In the Ottoman period, the tomb of the Prophet was washed three times a year by groups of attendants. After opening the door, known as "the Door of Damascus," the first group scraped the floor with pieces of iron shaped like a knife, the second swept the floor with brooms made of palm branches, and the third wiped it with sponges. While working, they would chant the proclamation of faith (Lailaha illallah Muhammadun Rasulallah) loudly. Visitors standing outside would chant *salawat*, calling for God's blessings upon the Prophet. The atmosphere was so touching that it was difficult for people to hold back their tears. The water that was poured outside would be taken away by people to be kept or given to friends as a present.

In the Apartments of the Holy Mantle, there are a number of small brooms fashioned from date palm branches, with no records on them. They are thought to have been used to clean the Honored Room.

Bottle containing blessed pieces of soil. T.P.M. Inv. No:21/258

Curative Soil of Madina

When one of the Prophet's companions, Sabit ibn Qays ibn Shammas, was taken ill, the Prophet took some soil from the valley of Buthan, *Madina*. He poured some water on the soil, then he blew on it, and then sprinkled the water on Sabit ibn Qays before praying for him.[25] According to an account by 'Aisha binti Abu Bakr, the Prophet used to lick his index finger and touch the soil, applying this to people's wounds or sores, while praying that "the soil of our land and the saliva of some among us would, God willing, be curative."[26] Some scholars working on *Tib al-Nabawi* (Medicine of the Prophet) explain this narrative by focusing on the curative effect of soil in hot climates like that of *Madina*, where the earth has been disinfected by strong sunlight. Others focus on the spiritual power of the Prophet's saliva, as well as the soil of *Madina*, and the Prophet's plea for a cure in the name of God through the agency of his saliva and the soil of *Madina*.

The soil which the Prophet used for healing is also in the Apartments of the Holy Mantle. It has been shaped into tablets, on which the following prayer of the Prophet is written: "May the soil of our land and the saliva of some among us, God willing, be curative!"



Tablets made from the curative soil of *Madina*.
T.P.M. Inv. No: 21/739



Tablets made from the curative soil of Madina.
T.P.M. Inv. No: 21/739

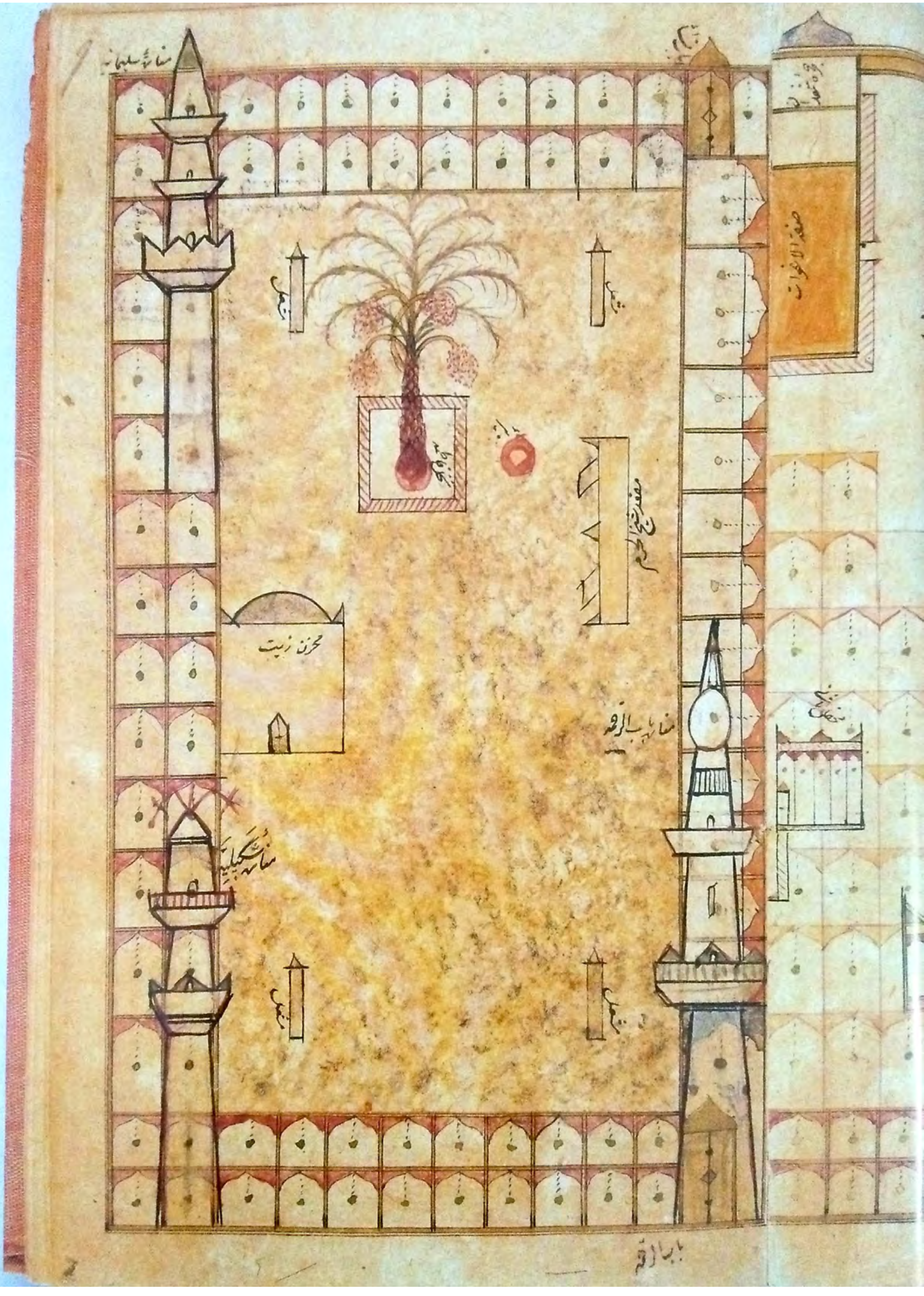


Fans Made from Date Palms in the Courtyard of the Prophet's Mosque

Near the tomb of the Prophet is a small area known as the garden of Fatima al-Zahra (the Prophet's daughter), where palm trees grow. According to some accounts, the Prophet planted the trees himself. Since they were regarded as sacred, they became a subject matter for religious hymns. The fans woven from the fibers of these palm trees, and their handles are bound with red cloth; there are Arabic poems written on them.

▲ Fans made from date palms near the tomb of the Prophet
T.P.M. Inv. No: 21/475




منارة سليمانية
صفة الاغوات
مخزن زيت
منارة باب الرحمة

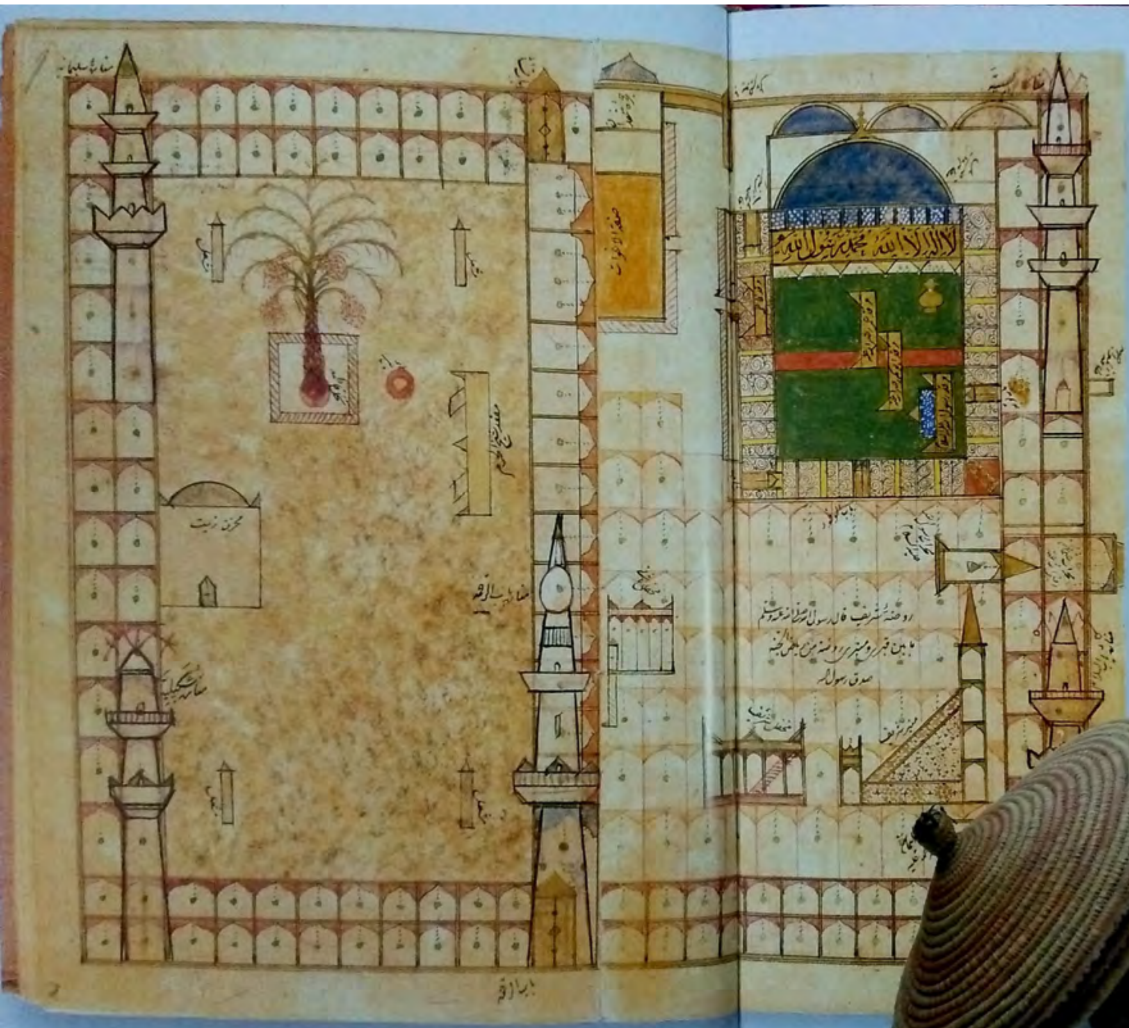


Plan of the Prophet's Mosque. A date palm from which fans were made is visible in the courtyard.
T.P.M. Inv. No: E.H. 1018 8b–9a.



Pieces of wood from the branches of a tree planted by 'Uthman ibn 'Affan.
T.P.M. Inv. No: 21/577





Plan of the Prophet's Mosque. A date palm from which fans were made is visible in the courtyard.
T.P.M. Inv. No: E.H. 1018
8b–9a.



Pieces of wood from the branches of a tree planted by 'Uthman ibn 'Affan
T.P.M. Inv. No: 21/577

The Wheat Offered at the Tomb of the Prophet

One of the old customs in Madina was for those who were in debt to offer wheat at the tomb of the Prophet and ask for help from his spirit. Because of this tradition, the people of Madina never feared being in debt. Those who had debts used to bring wheat, in proportion to the amount of debt, in a white bag to the tomb of the Prophet and then give this to the attendants. On the seventeenth day of the Islamic month of Dhilqadah, the attendants used the wheat to make bread, which they then gave away as gifts. There was a festive air in the city on that day.



Wheat presented at the tomb of the Prophet.
T.P.M. Inv. No. 21/501



Wheat presented at the tomb of the Prophet.
T.P.M. Inv. No: 21/501

Jugs of Zamzam Water

During ceremonial visits to the Mantle of the Prophet, the lower part of the mantle would be dipped in *zamzam* water, which was kept in a golden basin, and then dried in the smoke of ambergris kindled on an incense burner. The water in the bowl was allowed to trickle into jugs, which had already been filled with water. Then the jugs were sealed with red wax and given to notable people as gifts. The water in the jugs was used for breaking the fast and for treating ill people. This practice was stopped by Sultan Mahmud II, because some herbal shops had begun selling ordinary water at very high prices (claiming that it was the water into which the the Holy Mantle had been dipped) and also because the mantle had started to wear out. A new custom of giving a handkerchief, called a *destimal*, was introduced in its place.

Using water in which the Prophet's mantle had been washed as a source of blessing can be traced back to the time of the Prophet's companions. It is recorded that another Mantle of the Prophet had been handed down by 'Aisha, the Prophet's wife, to her sister Asma. Asma used to wash it and then give the water to the ill.

The water in the white opaline bottles sealed with red wax may be either *zamzam* water sent from Makka to Topkapı Palace or water left from a washing of the Mantle of the Prophet.



Jugs of *zamzam* water.
T.P.M. Inv. No: 21/763

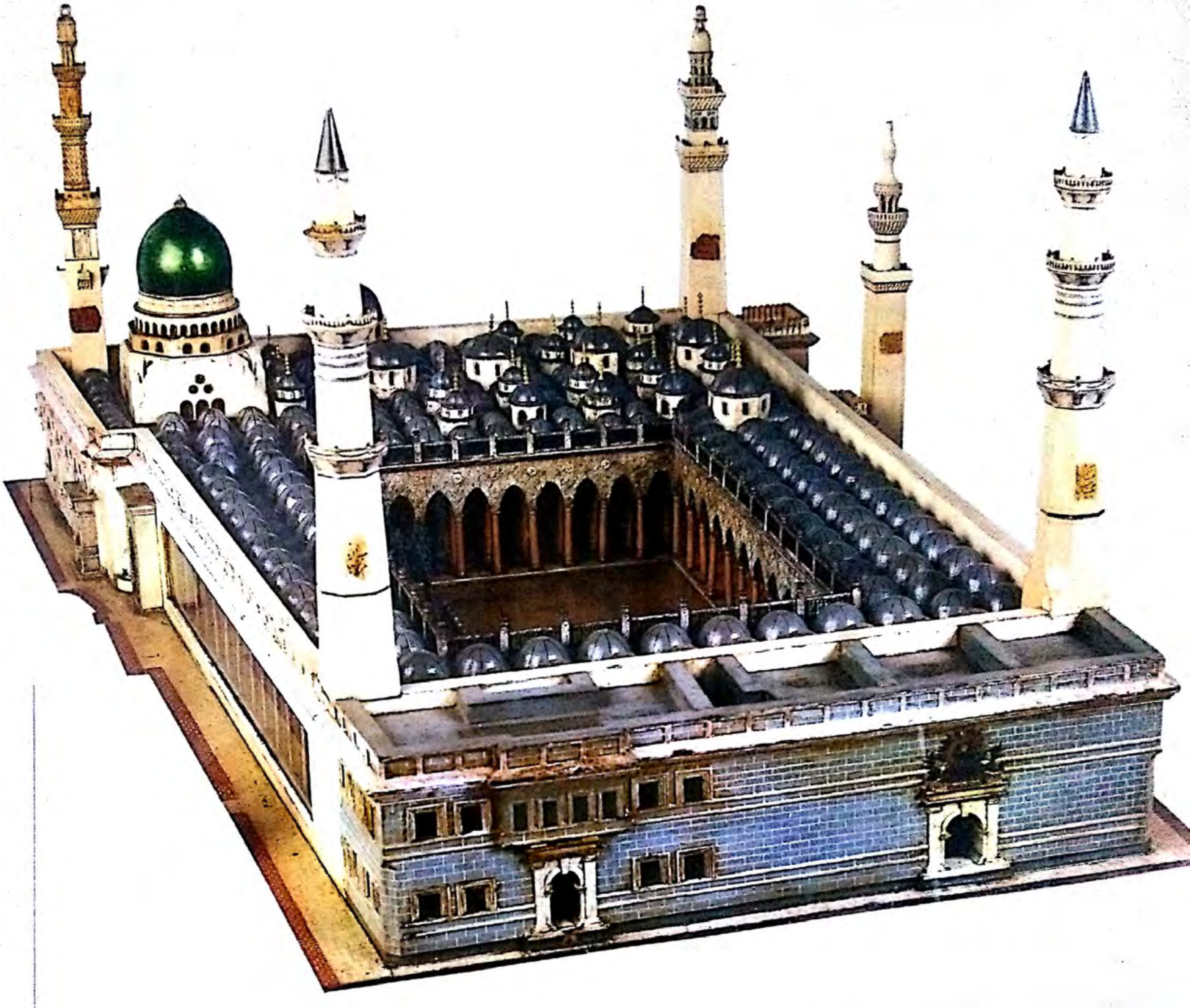




Jugs of *zamzam* water
T.P.M. Inv. No: 21/763



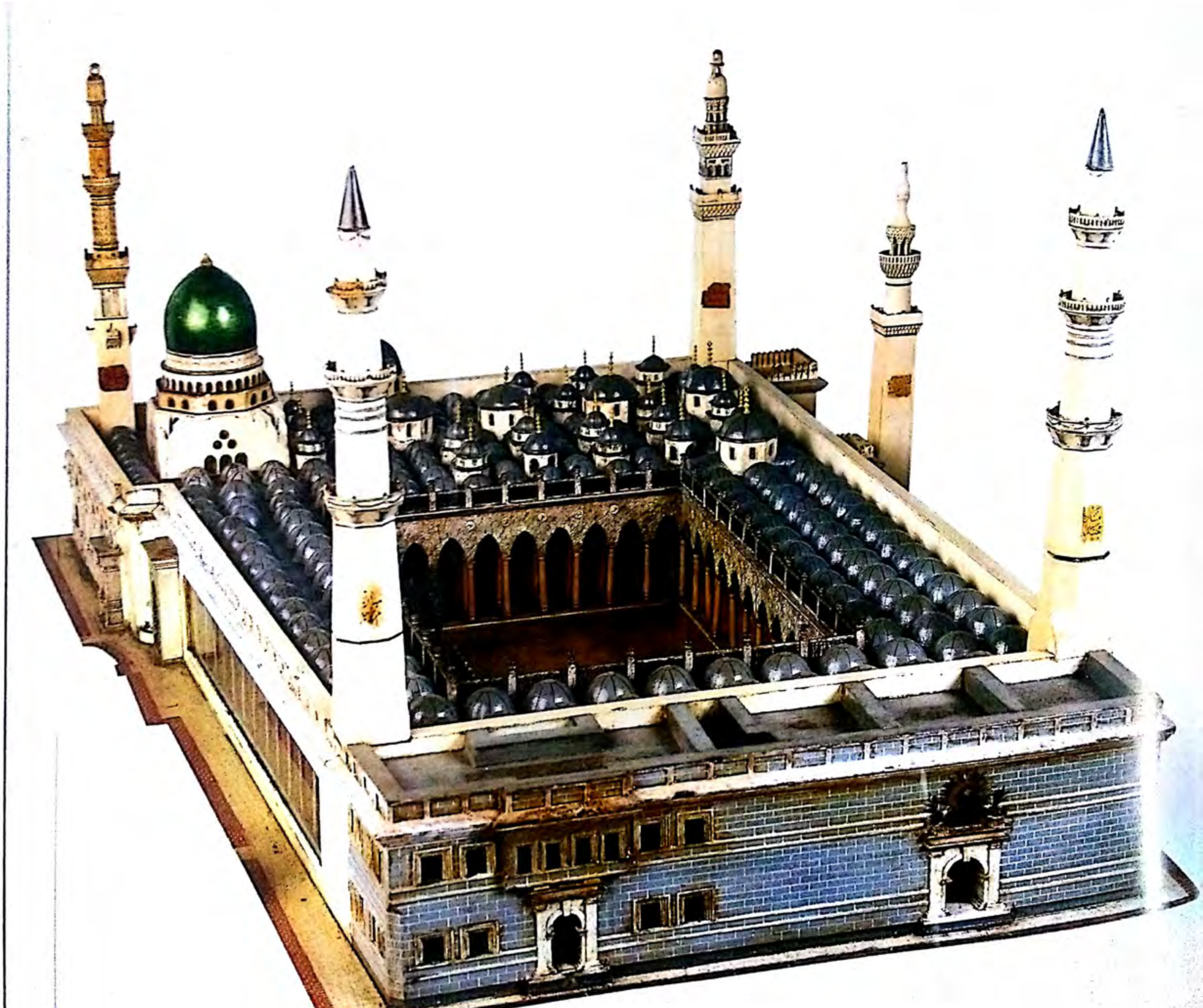
Jugs of *zamzam* water.
T.P.M. Inv. No: 21/763



Scale Model of the Prophet's Mosque

The model shows the Prophet's Mosque in Madina when it was restored during the reign of Abdulmecid (1839–1861). The tombs of the Prophet, Abu Bakr al-Siddiq, and 'Umar ibn al-Khattab are located under the green dome. Around the tombs are two rooms, one inside the other. Known as the Honored Room, Hujra al-Saadat, the structure is surrounded by a green drape and railings. When taken apart, the model shows details of the area of the tombs that visitors cannot enter.

Scale model of the Prophet's Mosque, 19th century. T.P.M. Inv. No: II/115





Scale Model of the Dome of the Rock (Qubbetu'ssahra)

This model was made from mother-of-pearl, and it was sent to Sultan Abdulhamid II by the Patriarch of Jerusalem to celebrate the 25th anniversary of his accession to the throne. Located in Jerusalem's Masjid al-Aqsa, the Dome of the Rock is significant for Muslims as the site where the miraculous Ascension of the Prophet took place. In the Apartments of the Holy Mantle there is another model of the Dome of the Rock, as well as various models of the Ka'ba and the Grand Mosque in Makka (Masjid al-Haram) where the Ka'ba is located. One of the models of the Ka'ba was made as a chest to hold a strand of the Prophet's blessed beard.

Scale model of the Dome of the Rock. T.P.M. Inv. No: II/114



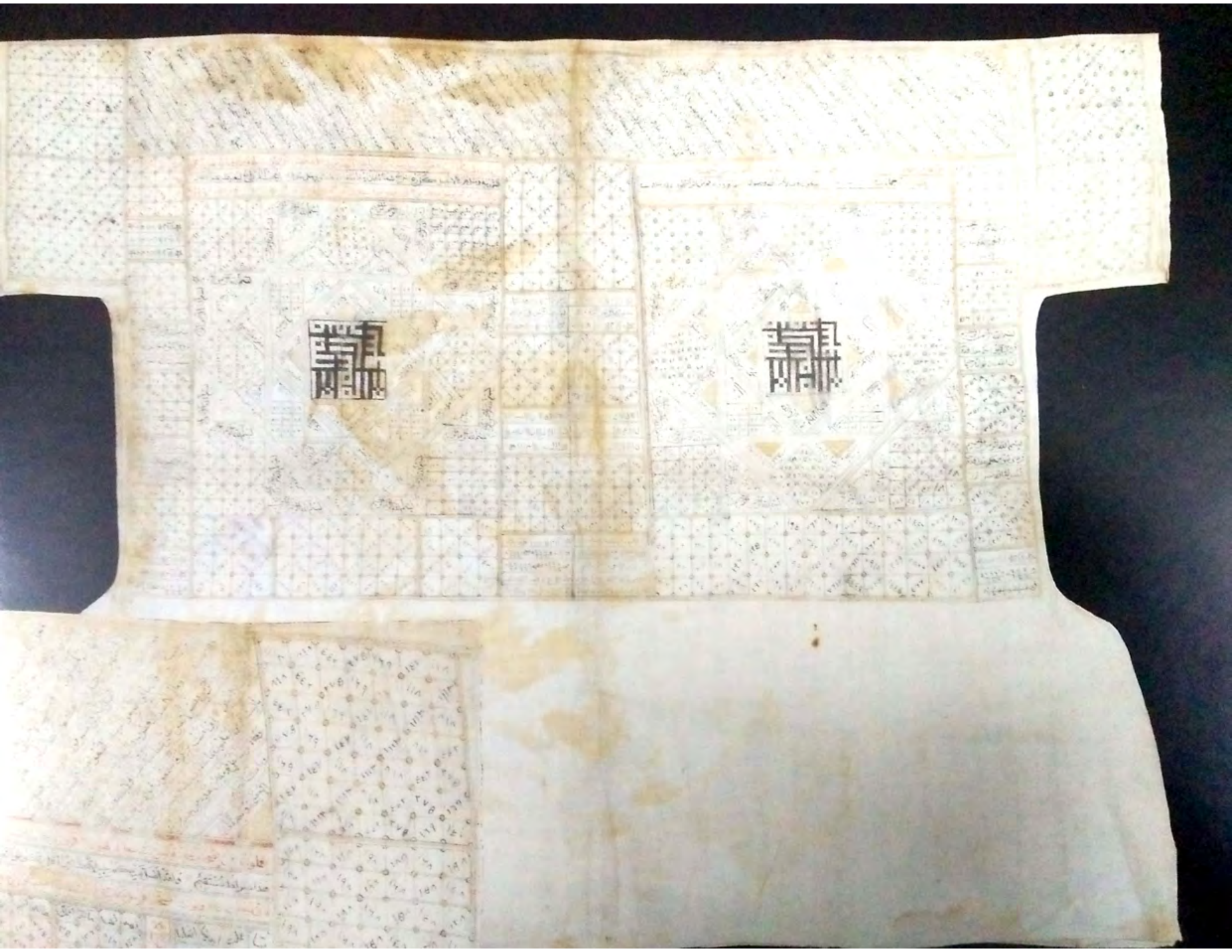
The Blouse of Fatima al-Zahra

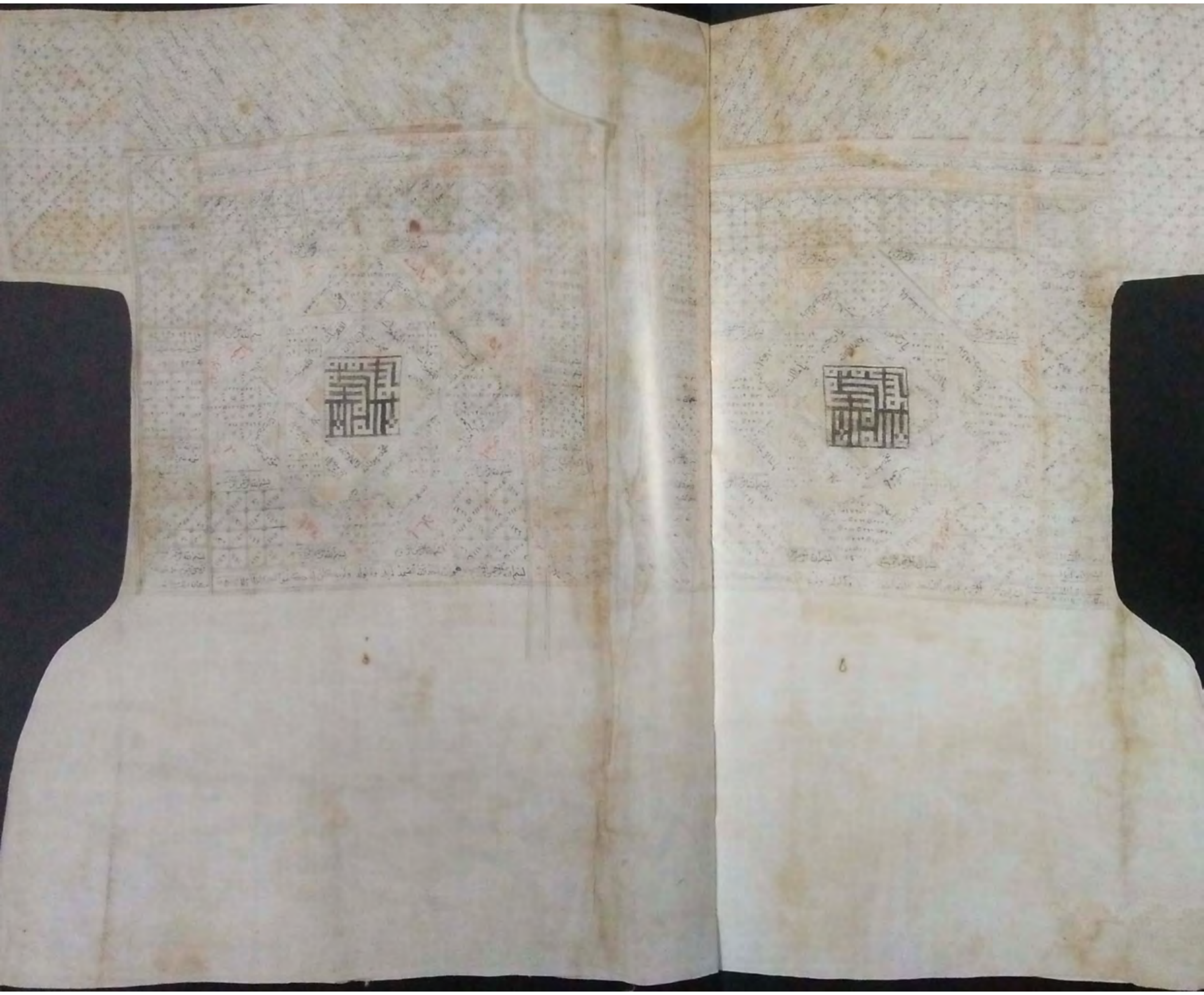
The note on the box where the blouse of Fatima al-Zahra (the Prophet's daughter) is kept reads: "This is the blessed blouse of Fatima al-Zahra." Verses from the Qur'an in *naskhi* script adorn the blouse, as well as some prayers which were added at later periods. The blouse was named "*al-Qamis Fakhr al-Nisa*" meaning "the blouse of the pride of women."



Fatima al-Zahra's blouse (the Prophet's daughter). T.P.M. Inv. No: 21/464







The Mantle of Fatima al-Zahra

The mantle is wrapped in a cloth decorated with silver gilt thread. It is made of camel-colored wool, has wide sleeves, and is worn. It has a blue lining in some parts, and knitted buttons on the chest. It was donated to the Topkapı Palace after it was found among the belongings of Princess Fatima, heiress to the Khanate of Crimea.



Fatima al-Zahra's mantle.
T.P.M. Inv. No: 21/459



The Mantle of Fatima al-Zahra

The mantle is wrapped in a cloth decorated with silver gilt thread. It is made of camel-colored wool, has wide sleeves, and is worn. It has a blue lining in some parts, and knitted buttons on the chest. It was donated to the Topkapı Palace after it was found among the belongings of Princess Fatima, heiress to the Khanate of Crimea.







The Prayer Rug of Fatima al-Zahra

The rug has a verse from the Qur'an written in *cufic, naskhi,* and *thuluth* scripts in different colors. The back is covered with green taffeta, and the verses on it were added later.

The tomb of Fatima al-Zahra is just behind that of the Prophet. The cover that is thought to be her prayer rug may be the original one owned by her which was embroidered at a later date, or it may be a cover that was draped over her tomb. Covers, turbans, and other items belonging to the deceased are often used at the tombs of blessed people.



Fatima al-Zahra's prayer rug.
T.P.M. Inv. No: 21/14



نصر من الله وفتح
وما النصر إلا من عند الله العزيز الحكيم



The Prayer Rug of Fatima al-Zahra


نصر من الله وفتح قريب وبشر المؤمنين
بسم الله الرحمن الرحيم


نصر من الله وفتح قريب وبشر المؤمنين
بسم الله الرحمن الرحيم



The Bridal Veil of Fatima al-Zahra

The veil is green and made of scrim. A paper attached records that it belonged to Fatima al-Zahra. It is kept inside a net-like cover made of gold thread.

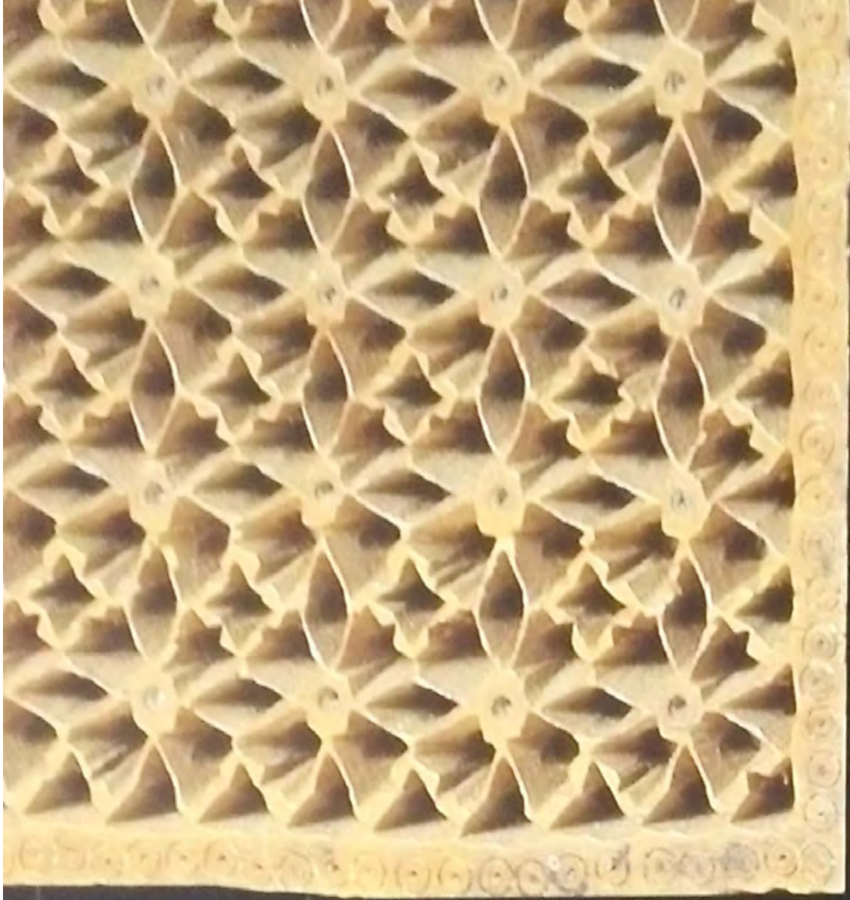
Fatima al-Zahra's bridal veil.
T.P.M. Inv. No: 21/480





he Bridal Veil of Fatima al-Zahra

e veil is green and made of scrim. A paper attached records belonged to Fatima al-Zahra. It is kept inside a net-like cover of gold thread.



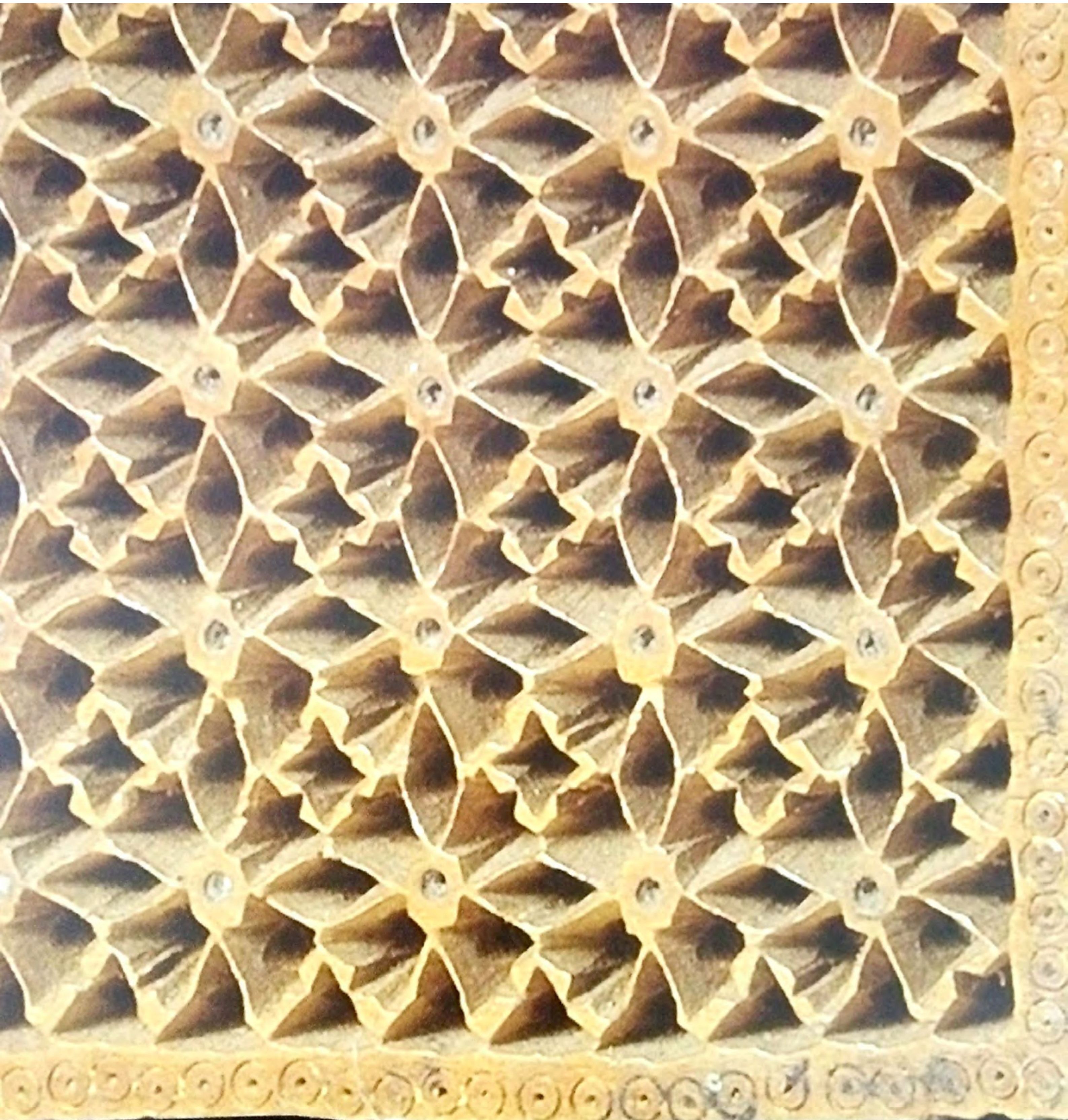
The Box of Fatima al-Zahra

It is recorded that this box belonged to Fatima al-Zahra. It measures 22x16x20 cm., and is gilded with an Arabic style of engraving.



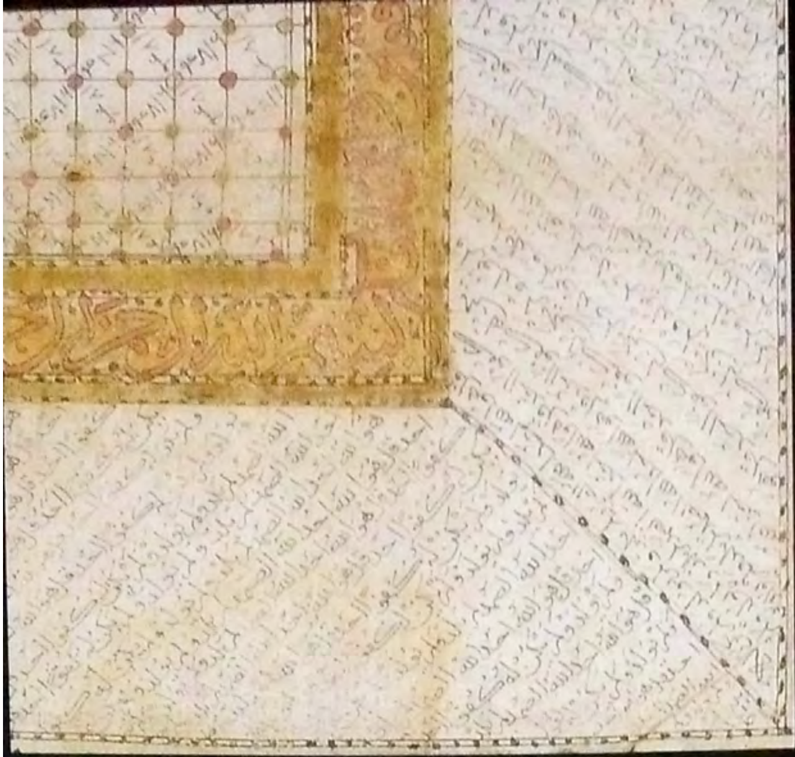
The box of Fatima al-Zahra.
T.P.M. Inv. No: 21/70





The Box of Fatima al-Zahra







The Scarf of 'Aisha binti Abu Bakr

The scarf is made from white cloth. Verses from the Qur'an and some prayers in *naskhi* script were added later. Some parts are missing or torn. The attached label states: "the sacred scarf of our mother 'Aisha."

'Aisha binti Abu Bakr's scarf (the Prophet's wife). T.P.M. Inv. No: 21/478



The Scarf of 'Aisha binti Abu Bakr

Husayn ibn 'Ali's robe (the Prophet's grandson). T.P.M. Inv. No: 21/74

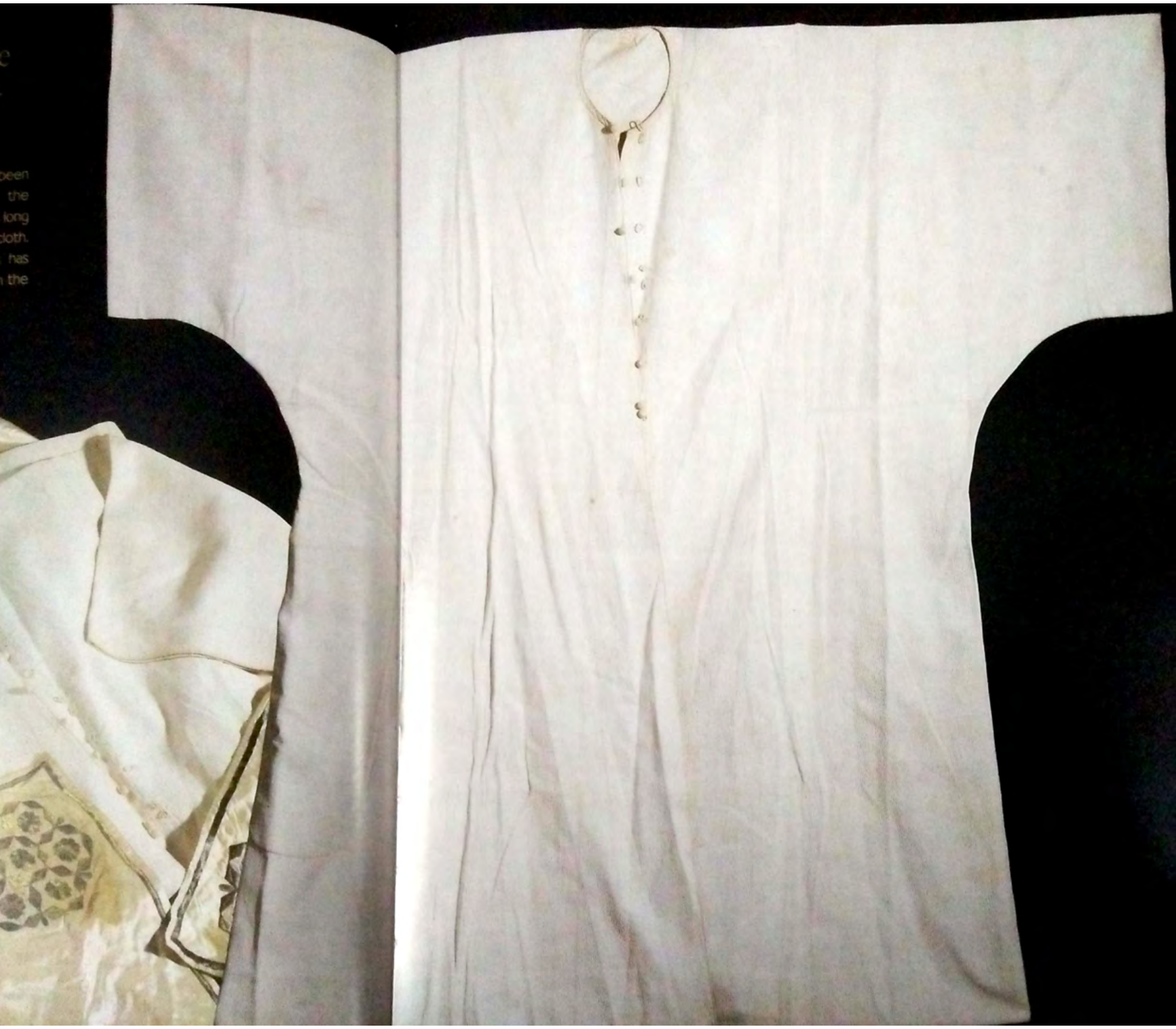
The Robe of the Blessed Martyr Husayn

This robe is thought to have been owned by Husayn ibn 'Ali, the Prophet's grandson. It is 130 cm. long and made of pique or a similar cloth. The sleeves are short, and it has white lining on the front and on the skirt. The buttons are round.











A piece of a mantle attributed to Husayn ibn 'Ali. T.P.M. Inv. No: 21/479

A Piece of a Mantle Attributed to Husayn ibn 'Ali

This triangular piece of cloth is stained with what appears to be blood.

A Piece of Earth from Karbala

One of the most moving events in the history of Islam was the battle of Karbala, where many members of the Prophet's family were martyred, most notably his grandson Husayn ibn 'Ali. Husayn was buried at Karbala, and the site became an important shrine. Placing one's head on the eight-sided tablets made of earth from Karbala while praying is a tradition among Shiites.





A piece of earth from Karbala.
T.P.M. Inv. No: 21/743



A piece of a mantle attributed to Husayn ibn 'Ali T.P.M. Inv. No: 21/379

A Piece of a Mantle Attributed to Husayn ibn 'Ali

This triangular piece of cloth is stained with what appears to be blood.

A Piece of Earth from Karbala

One of the most moving events in the history of Islam was the battle of Karbala, where many members of the Prophet's family were martyred, most notably his grandson Husayn ibn 'Ali. Husayn was buried at Karbala, and the site became an important shrine. Placing one's head on the eight-sided tablets made of earth from Karbala while praying is a tradition among Shiites.



A piece of earth from Karbala T.P.M. Inv. No: 21/743



A piece of earth
from Karbala.
T.P.M. Inv. No: 21/743

The white felt cap of Uways al-Qarani
T.P.M. Inv. No: 21/477

The White Felt Cap of Uways al-Qarani

This cap was originally made of white felt, but was reinforced later with a piece of green cloth to prevent it from disintegrating.

Despite the fact that Uways al-Qarani was a contemporary of the Prophet and a believer, he did not have the honor of meeting the Prophet because he lived in Yemen. A hadith relates that Uways was the most blessed amongst those who had the privilege of seeing the Companions of the Prophet.[27] The Prophet told 'Umar ibn al-Khattab to send his mantle to Uways al-Qarani, counseling Uways to pray for the *Umma* (the Muslim community). The grand children of Uways al-Qarani's elder brother preserved his mantle as Uways was never married. Şükrullah Efendi, a descendent of Uways, brought the mantle to Istanbul in AH 1027 (1618). The Prophet's mantle at Topkapı Palace is called the Holy Mantle (Hırka-i Saadet), whereas Uways al-Qarani's is called the Honored Mantle (Hırka-i Şerif). Şükrullah Efendi kept Uways' mantle at his home in Fatih, and he allowed the public to visit it every year. For this reason, Şükrullah Efendi's children were known as the "Sheikhs of the Mantle."

The Honored Mantle is still kept in Hırka-i Şerif Mosque in Fatih, which was specially built by Sultan Abdulmecid in 1851. The public can still see Uways' mantle here every year during the month of Ramadan.




لا اله الا الله محمد رسول الله





The Robe of Imam Abu Hanifa

This robe is 140 cm. long and is worn and frayed.
It resembles the robe of Husayn ibn 'Ali.



Imam Abu Hanifa's robe.
T.P.M. Inv. No: 21/193



The Robe of Imam Abu Hanifa

This robe is 140 cm. long and is worn and frayed.
It resembles the robe of Husayn ibn 'Ali.



Bowls of Jalal al-Din al-Rumi

Wrought from black stone, these bowls are inscribed with *salawat* (calling God's blessings upon Prophet Muhammad), as well as the name of the prophet Moses. It is recorded that they belonged to Jalal al-Din al-Rumi, and were found among the items of Halat Efendi.




اللهم صلي وسلم



Jalal al-Din al-Rumi's bowls.
T.P.M. Inv. No: 21/410-411



A Piece of Earth from the Tomb of Ahmad al-Rufai

The shrine of Ahmad al-Rufai in the village of Umm al-Ubayda in the region of Wasit in Iraq was turned into a complex consisting of a shrine, mosque, and dervish lodge by Sultan Abdulhamid II, under the guidance of Sheikh Abulhuda Efendi. The box below contains a piece of soil from Ahmad al-Rufai's tomb, the founder of the Rufaiyyah Sufi order. The note states that it had been presented to the Ottoman sultan by Sheikh Abulhuda Efendi.



Box containing earth from the tomb of Ahmad al-Rufai.
T.P.M. Inv. No: 21/531



The Shoe of Aziz Mahmud Hüdai

Founder of the Jalwatiyya Sufi order, Aziz Mahmud Hüdai (d. 1628) is buried in the dervish lodge that he built in Üsküdar, Istanbul. Before entering the path of Sufism, he served as *kadı* (judge) of Bursa. He was trained by Sheikh Üftade of Bursa, and was loved by people from all walks of life, including the Ottoman sultans (particularly Ahmed I).

The shoe of Aziz Mahmud Hüdai is made of red leather. It has iron nails and the toe is reinforced under the sole for durability. It was taken to Topkapı Palace during World War I. Before that, it had been kept by Talib Efendi, the Imam of the Şeyh Mosque in Üsküdar, along with a wooden depiction of the Sacred Footprint and a key of the Ka'ba. Because dervish lodges were closed down, and the Topkapı Palace was converted to a museum, these items were not sent back to Üsküdar after the war, but kept in the Apartments of the Holy Mantle.



The shoe of
Aziz Mahmud Hudai,
T.P.M. Inv. No: 21/474



The shoe of
Aziz Mahmud [illegible]
T.P.M. Inv. No. [illegible]

A piece of Abd al-Qadir al-Jilani's cap.
T.P.M. Inv. No: 21/36

Dervish Caps

Dervish caps worn by followers of different Sufi orders are also housed in the Apartments of the Holy Mantle. Some are embellished with gold thread, inscriptions, or invocations. Some are made from a cover of the Prophet's tomb. One of these headgears belonged to Imam al-Sharani, and a note on one of the oldest caps (of which only a fragment remains) states that it had been worn by Abd al-Qadir al-Jilani.

Abd al-Qadir al-Jilani, founder of the Qadiriyya Sufi order, passed away in AH 561 (1165-66), and his shrine is in Baghdad. The fragment is 6 cm. long, and on it can be discerned traces of embroidery.



Imam al-Sharani's cap.
T.P.M. Inv. No:21/526





لا اله الا الله
محمد رسول الله

روی عن
علی بن ابی طالب
رضی الله عنه قال رسول الثقلین
ونبی الحرمین الشریفین صلی الله تعالی علیه وسلم من رأی حلیتی
من بعدی فکانما رانی فی الدنیا ومن رآها شوقا الی حرم الله علیه النار
و یأمن قلبه من الغرور وفتنة القبر ولا یحشر عاریا فی یوم الحشر والقرار صدق النبی

بسم الله الرحمن الرحیم

الله جل جلاله — محمد صلی الله علیه وسلم

ابوبکر رضی الله عنه — عمر رضی الله عنه

عن علی کرم الله تعالی وجهه
کان اذا وصف النبی ❁ صلی الله تعالی علیه وسلم
قال لم یکن بالطویل الممغط ❁ ولا بالقصیر المتردد ❁ وکان ربعة من القوم
ولم یکن بالجعد القطط ❁ ولا بالسبط ❁ کان جعدا رجلا ❁ ولم یکن بالمطهم
ولا بالمکلثم ❁ وکان فی وجهه تدویر ❁ ابیض مشرب ❁ ادعج العینین
اهدب الاشفار ❁ جلیل المشاش والکتد ❁ اجرد ذو مسربة ❁ شثن الکفین والقدمین
اذا مشی تقلع ❁ کانما ینحط من صبب ❁ واذا التفت التفت معا ❁ بین کتفیه
خاتم النبوة ❁ وهو خاتم النبیین ❁ اجود الناس صدرا ❁ واصدقهم لهجة
والینهم عریکة ❁ واکرمهم عشیرة ❁ من رآه بدیهة هابه ❁ ومن خالطه
معرفة احبه یقول ناعته لم ار قبله ولا بعده مثله

طلحه رضی الله عنه — زبیر رضی الله عنه
ابوعبیده رضی الله عنه — عبدالرحمن رضی الله عنه
سعد رضی الله عنه — سعید رضی الله عنه
عثمان رضی الله عنه — علی رضی الله عنه
حسن رضی الله عنه — حسین رضی الله عنه

وانک لعلی خلق عظیم

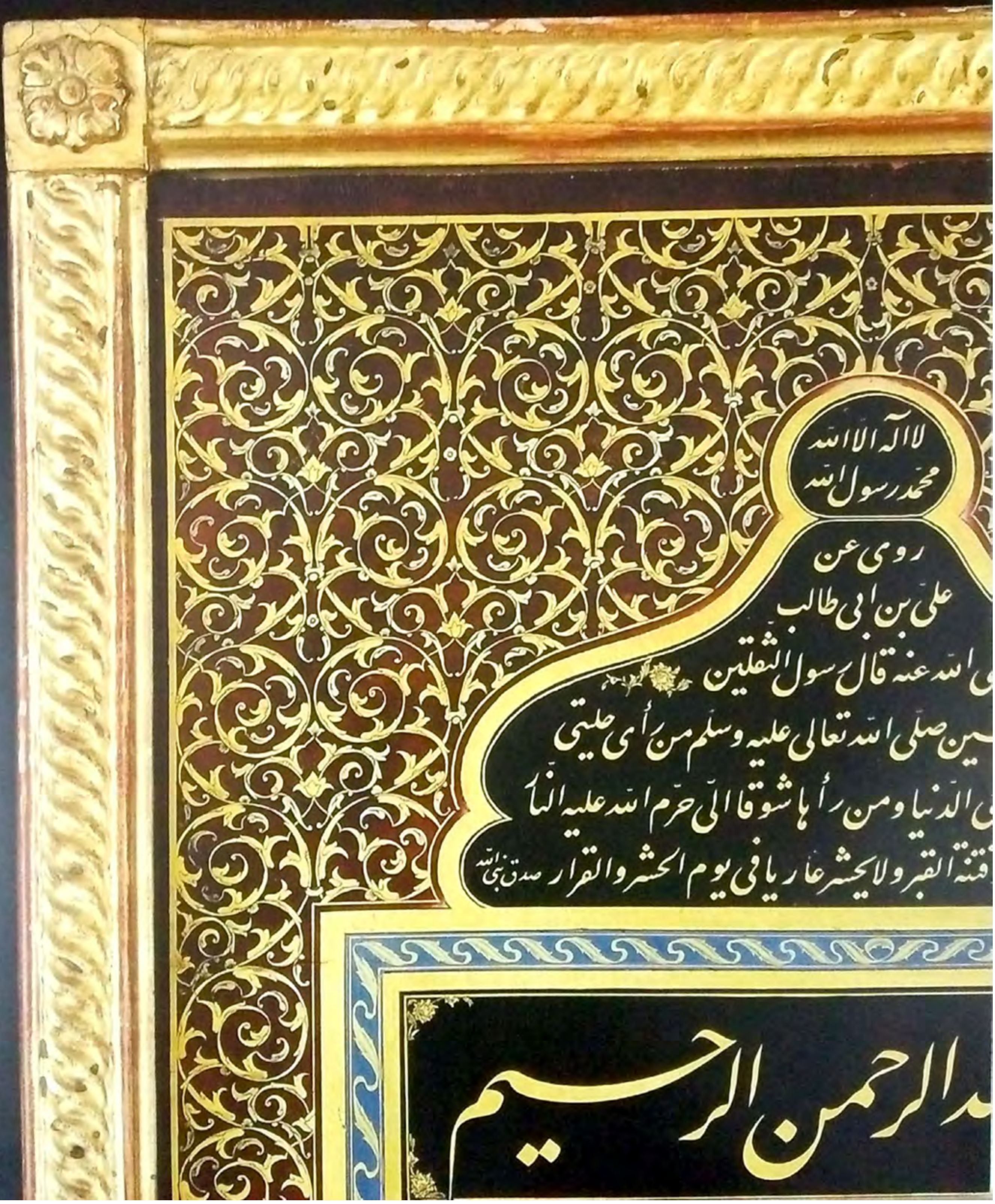
ده یار بهشتی اند میدان	بوبکر و عمر علی و عثمان
سعد است و سعید و بوعبیده	طلحه است و زبیر و عبدرحمن

المذنب الراجی یساری زاده مصطفی عزت غفر لهما
١٢٣٧

Works of Calligraphy

There are many works of calligraphy in various sizes in the Apartments of the Holy Mantle. Some were written by the sultans themselves. Among them are two hilyas (a description of the Prophet's physical appearance) which were written by Yesarizade and Hasan Riza. They are hanging near the silver throne. Another piece of calligraphy is the *Kalima al-Tawhid* (the proclamation of God's unity) written by Sultan Ahmed III. Its frame is decorated with precious stones. There are also works depicting Makka and Madina, as well as a plan of the tomb of the Prophet.

◀ Hilya al-Saadat by Yesarizade Mustafa Izzet Ketebeli, AH 1237 (1822). T.P.M. Inv. No. 21/29




رسول الله


لا إله إلا


لا اله الا الله محمد رسول الله


بسم الله الرحمن الرحيم
ابو بكر
عمر
عثمان
علي
عن علي رضي الله تعالى عنه
كان اذا وصف النبي صلى الله عليه وسلم قال
لم يكن بالطويل الممغط ولا بالقصير المتردد كان ربعة
من القوم ولم يكن بالجعد القطط ولا بالسبط كان
جعدا رجلا ولم يكن بالمطهم ولا بالمكلثم وكان في الوجه
تدوير ابيض مشرب ادعج العينين اهدب الاشفار
جليل المشاش والكتد اجرد ذو مسربة شثن الكفين
والقدمين اذا مشى يتقلع كانما يمشي في صبب
واذا التفت التفت معا
وما ارسلناك الا رحمة للعالمين
بين كتفيه خاتم النبوة وهو خاتم النبيين اجود الناس صدرا واصدقهم
لهجة والينهم عريكة واكرمهم عشيرة من رآه بديهة هابه
ومن خالطه معرفة احبه يقول ناعته لم ار قبله ولا بعده مثله صلى الله عليه وسلم
اللهم صل وسلم على نبي الرحمة وشفيع الامة محمد وآله وصحبه اجمعين الطاهرين
حرره العبد الداعي السيد حسن رضا غفر الله ذنوبه ولوالديه ولمن نظر فيه آمين سنة ١٢٩٧

In the name of God, the Merciful, the Compassionate

'Umar
may God be pleased with him

'Abu Bakr
may God be pleased with him

'Ali ibn Abu Talib,
may God be pleased with him,
would describe the Prophet as follows:
He was neither too tall, nor too short.
He was of average height of his people. His hair was not curly,
or fully straight either; it was in between. He was not overweight.
His cheeks were not too chubby. His face was rounded and white verging on
red. The white of his eyes was clear white and his pupils were black.
His eyelashes were long. His bones were slim. His body was not hairy.
He had a line of thin hair on his chest. His hands and feet were big.
When he walked, he was as if walking downhill and his feet off the ground.
When he turned, he would turn all his body.
There was the seal of prophethood between his two shoulders.
He was the seal of the chain of the prophets, he was the last one.
He was the most generous of all people at heart.
He was the most truthful of all people in speech.

'Ali
may God be pleased with him

'Uthman
may God be pleased with him

We have only sent you as a mercy to the worlds.

(Al-Anbiya 21:107)

He was the softest in temperament. He knew the best manners (had perfect relations with others) among his people. One would quiver at seeing him all of a sudden; once one knew him he would like him. 'Ali ibn Abu Talib, may God be pleased with him, says: A person who saw the Prophet would say, I never saw anyone alike neither before nor after him. O God, bestow mercy and security upon Muhammad, the Prophet of Mercy and the intercessor for the community, his most clean and pure family, and Companions.

◀ Hilya al-Saadat by Hasan Riza, AH 1297 (1880). T.P.M. Inv. No: 21/237


بسم الله الرحمن الرحيم لا إله إلا الله محمد رسول الله
هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا
محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم تراهم ركعا
سجدا يبتغون فضلا من الله ورضوانا سيماهم في وجوههم من
أثر السجود ذلك مثلهم في التوراة ومثلهم في الإنجيل كزرع أخرج شطأه
فآزره فاستغلظ فاستوى على سوقه يعجب الزراع ليغيظ بهم الكفار
وعد الله الذين آمنوا وعملوا الصالحات منهم مغفرة وأجرا عظيما
حلية النبي عليه الصلاة والسلام
كان رسول الله صلى الله عليه وسلم ربعة
ليس بالطويل ولا بالقصير وهو إلى الطول أقرب ولا بالأبيض الأمهق ولا بالآدم
ولا بالجعد القطط ولا بالسبط وما كان في رأسه ولحيته عشرون شعرة بيضاء لم يشنه الله بالشيب وكان
عظيم الجمة إلى شحمة أذنيه وكان عظيم الهامة إذا انفرقت عقيقته فرقها وإلا فلا يجاوز شعره شحمة أذنيه إذا هو وفره أزهر اللون
واسع الجبين أزج الحواجب سوابغ في غير قرن بينهما عرق يدره الغضب أقنى العرنين له نور يعلوه يحسبه من لم يتأمله أشم
كث اللحية تملأ صدره سهل الخدين ولم يكن بالمطهم ولا بالمكلثم وكان في وجهه تدوير يتلألأ وجهه تلألؤ القمر ليلة البدر كأن الشمس تجري في وجهه
ضليع الفم مفلج الأسنان وكان أفلج الثنيتين إذا تكلم رؤي كالنور يخرج من ثناياه أدعج العينين كان أسود الحدقة أكحل أشكل العين أهدب الأشفار
كأن عنقه جيد دمية في صفاء الفضة معتدل الخلق بادن متماسك عريض الصدر سواء البطن والظهر والصدر بعيد ما بين المنكبين ضخم الكراديس
جليل المشاش والكتد أنور المتجرد أجرد ذو مسربة طويل المسربة موصول ما بين اللبة والسرة بشعر يجري كالخط عاري الثديين والبطن مما سوى ذلك
أشعر الذراعين والمنكبين وأعالي الصدر طويل الزندين رحب الراحتين شثن الكفين والقدمين سائل الأطراف خمصان الأخمصين مسيح القدمين
ينبو عنهما الماء إذا زال زال قلعا يخطو تكفؤا ويمشي هونا ذريع المشية إذا مشى كأنما ينحط من صبب وإذا التفت التفت جميعا
خافض الطرف نظره إلى الأرض أطول من نظره إلى السماء جل نظره الملاحظة يسوق أصحابه
ويبدر من لقي بالسلام بين كتفيه خاتم النبوة وهو خاتم النبيين أجود الناس صدرا
وأصدق الناس لهجة من رآه بديهة هابه ومن خالطه معرفة أحبه يقول
ناعته لم أر قبله ولا بعده مثله
مدح رسول الله عليه الصلاة والسلام

Gold Hilya al-Saadat

This work is made of gold and has an unusual shape. It is 49 cm. long and it has a diameter of 32 cm.

There are 28 lines in Arabic. The lower part of the middle section with small letters describes the Prophet's physical features.

Hilya al-Saadat is a literary genre which can be defined as "verbal portraits of the Prophet." There are countless books and works of calligraphy called Hilya al-Saadat, all of which were prepared by masters of calligraphy out of their pure devotion to the Prophet. They are believed to offer divine blessings, as well as protection from natural disasters and fire. It is thought that those who read them will see the Prophet in their dreams and gain his intercession on the Day of Judgment. Works of Hilya al-Saadat are greatly respected and placed in the best corners of houses, shops, mosques, and palaces.

The calligrapher Hafiz Osman wrote the first Hilya al-Saadat in the form of a panel, establishing it as a distinct type of calligraphic art.

Gold Hilya al-Saadat
(49x32 cm.)
T.P.M. Inv. No: 21/102

Talismanic Objects and Invocations

In the Apartments of the Holy Mantle, there are pieces of cloth, shirts, papers, bowls, and caps ornamented with invocations (wafq). These consist of Qur'anic verses, prayers, and designs based on *abjad* (enumeration by letters of the Arabic alphabet). It is known that such items were prepared as cures for illness and as protection from predatory animals, weapons, and enemies. Whether or not they achieve their intended purpose is debatable, but they certainly possess great artistic charm.

Alem (flag pole crest). Made of white metal, it is inscribed with the opening verses of suras al-Fath and al-Nasr, as well as invocations. At the top are the names of God Almighty, the Prophet, and the Rightly Guided Caliphs: Abu Bakr al-Siddiq, 'Umar ibn al-Khattab, 'Uthman ibn 'Affan, and 'Ali ibn Abu Talib. The engraver's name is at the bottom—Ibrahim ibn al-Sheikh Muhammad of Makka. T.P.M. Inv. No: 21/100

Alem (flag pole crest). Made of white metal, it is inscribed with the opening verses of suras al-Fath and al-Nasr, as well as invocations. At the top are the names of God Almighty, the Prophet, and the Rightly Guided Caliphs: Abu Bakr al-Siddiq, 'Umar ibn al-Khattab, 'Uthman ibn 'Affan, and 'Ali ibn Abu Talib. The engraver's name is at the bottom—Ibrahim ibn al-Sheikh Muhammad of Makka. T.P.M. Inv. No: 21/100







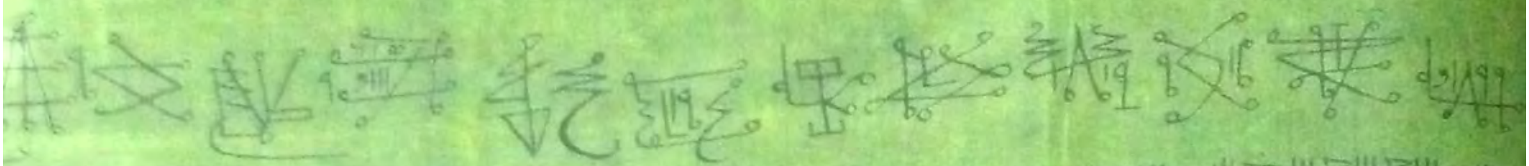
Talisman engraved on a bowl. Made of yellow metal, it is engraved with numbers and inscriptions based on *abjad*, as well as images of animals. The legend at the bottom reads: "He who drinks water from this bowl three times will be safe from predatory animals and other calamities." T.P.M. Inv. No: 21/86

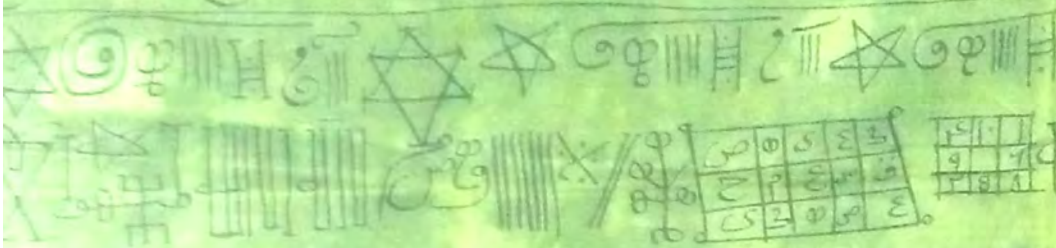
Talisman engraved on a bowl. Made of yellow metal, it is engraved with numbers and inscriptions based on *abjad*, as well as images of animals. The legend at the bottom reads: "He who drinks water from this bowl three times will be safe from predatory animals and other calamities."
T.P.M. Inv. No: 21/86





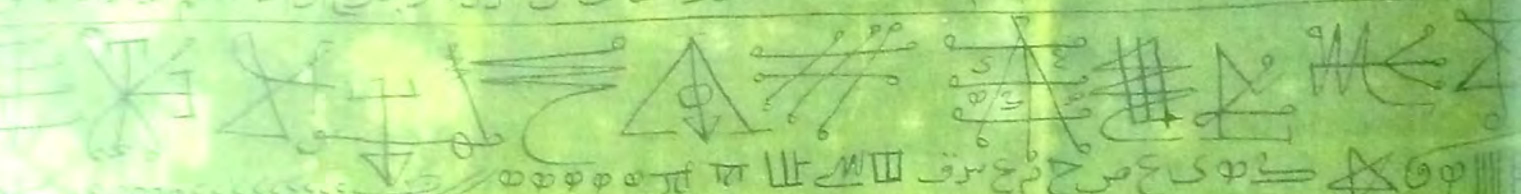
Talisman engraved on a bowl.
T.P.M. Inv. No: 21/38



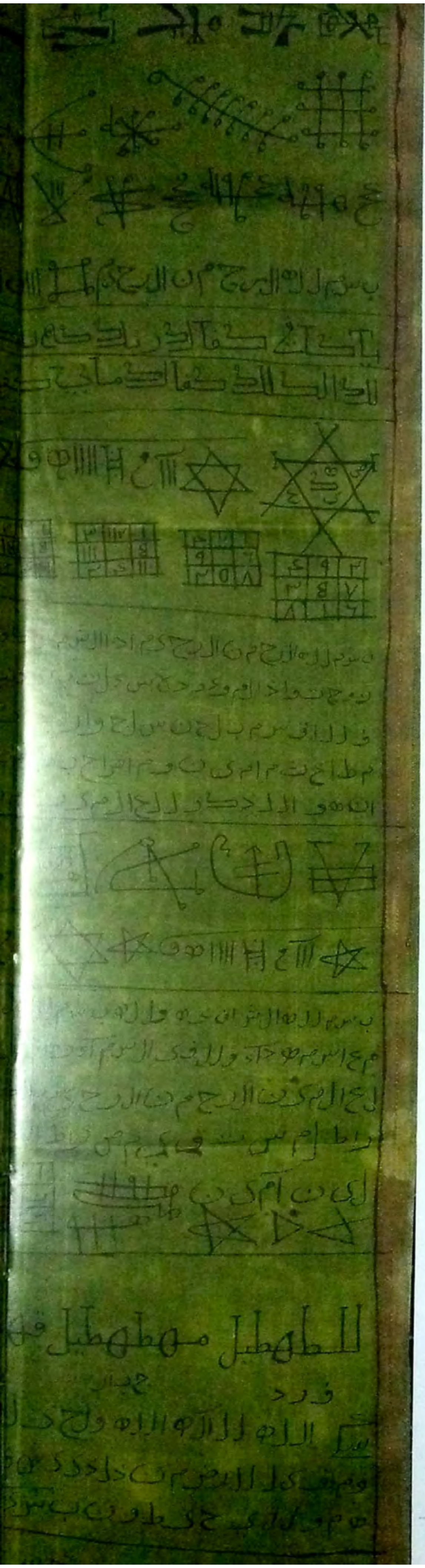


يا كافي يا رقيب يا

يا غني يا متعال يا







Green satin cloth with an invocation. It was among the belongings of Princess Fatima, heiress to the Khanate of Crimea, which were donated to Topkapı Palace.
T.P.M. Inv. No: 21/460

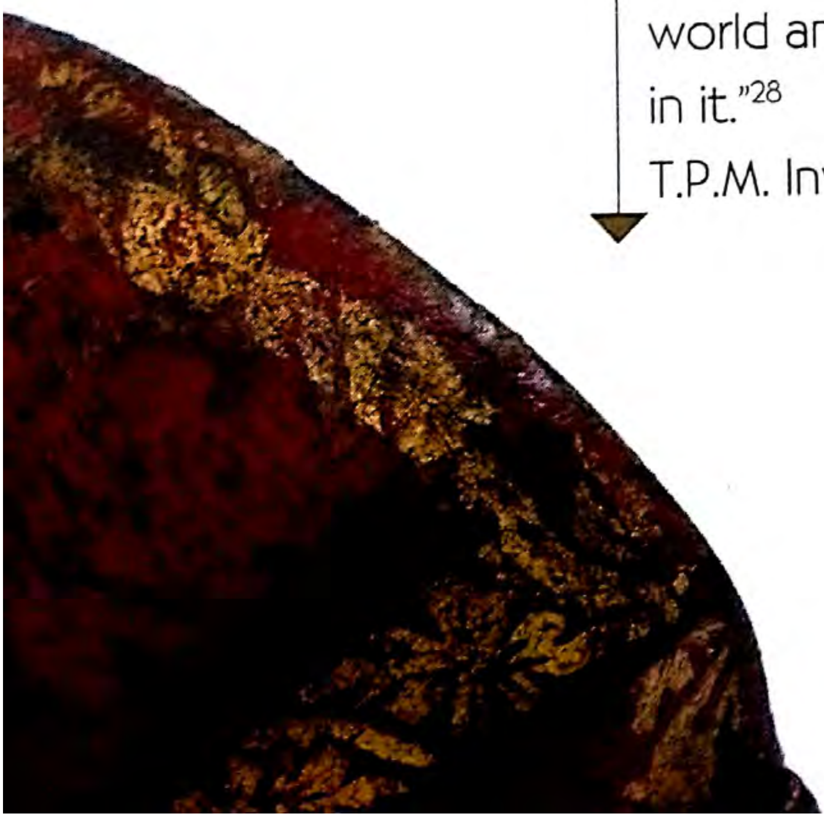




Stamp inscribed with a saying of the Prophet: "In the morning or in the evening, a walk in the path of God is more meritorious than the world and everything in it."[28]
T.P.M. Inv. No: 21/724

Green satin cloth with an invocation. It was among the belongings of Princess Fatima, heiress to the Khanate of Crimea, which were donated to Topkapı Palace.
T.P.M. Inv. No: 21/460

Stamp inscribed with a saying of the Prophet: "In the morning or in the evening, a walk in the path of God is more meritorious than the world and everything in it."[28]
T.P.M. Inv. No: 21/724





Aloe-wood prayer beads from the Privy Chamber. The yellow cords with green knots mark the beginning and ending points.
T.P.M. Inv. No: 21/264

Articles Used in the Privy Chamber

The inventory in every section of Topkapı Palace was officially registered when the site became a museum in 1924. Thus, the Sacred Relics, as well as all the articles used by the inhabitants of the Privy Chamber (including those for the maintenance of the Sacred Relics) were protected. Some of the items from the Privy Chamber are brooms, incense burners, candlesticks, sponges, cups made of silver and other metals, shovels, desks, coffee tables, prayer rugs, sandalwood prayer beads, pieces of aloe and sandalwood, clocks, mattresses, trays, and coffee cups. Since these articles were used in the service of the Sacred Relics, they are regarded as having spiritual as well as artistic value.

The custom of burning incense in the mosque was introduced at the time of 'Umar ibn al-Khattab, the second caliph of Islam. After 'Umar had some aloe burnt inside the prayer hall, it became customary to do this both in mosques and during religious ceremonies. This tradition was carried out at the Prophet's Mosque between evening and night prayers, as well as during the Friday prayer.

There used to be a box full of incense next to the wall of the tomb of the Prophet, near his blessed head. On the nineteenth night of the month of Zilq'ada, a banquet was held for the women of Madina. After eating, the women made a paste of sandalwood, rose water, attar of rose, and musk mallow, while reciting odes praising the Prophet and calling for God's blessings upon him. The paste was then sent to chief attendants of the tomb and placed inside the incense box. The old incense, which had remained near the Prophet for a year, was given away as gifts by the attendants. Some of the incense, in the form of wood-shavings, in the Apartments of the Holy Mantle might have come from Madina.



Silver incense burner, measuring 30 cm. in height. Its pedestal is engraved with the seal of Sultan Selim III, a couplet, and the date AH 1208 (1794). T.P.M. Inv. No: 21/198



Silver incense burner, measuring 30 cm. in height. Its pedestal is engraved with the seal of Sultan Selim III, a couplet, and the date AH 1208 (1794).
T.P.M. Inv. No: 21/198

Silver dustpan and a broom with a silver handle. Both are inscribed with the seal of Sultan Abdulhamid II.
T.P.M. Inv. No: 21/583-584





Sandalwood used to prepare incense.
T.P.M. Inv. No: 21/670






Sandalwood used to
prepare incense.
T.P.M. Inv. No: 2l/670
246



Silver incense burner.
T.P.M. Inv. No: 21/200


شفاعت یا رسول الله
الله جل جلاله
محمد صلی الله علیه وسلم





A cover used to preserve Sacred Relics. It is embroidered with the names of God, Muhammad, the ten Companions given the glad tidings of Paradise, as well as a pledge for intercession.
T.P.M. Inv. No: 21/460





A cover used to preserve Sacred Relics. It is embroidered with the names of God, Muhammad, the ten Companions given the glad tidings of Paradise, as well as a pledge for intercession.
T.P.M. Inv. No: 2/460







The special railway line built near the Prophet's Mosque for transporting the Sacred Relics during World War I. The train was decorated with date palm branches, flags and a banner reading, "Peace be upon you, O Messenger of God." This photograph was taken by Fahreddin Pasha, the Ottoman commanding general in the Hijaz.

The Sacred Relics Brought to Istanbul During World War I

During the First World War, a decision was made to evacuate the cities of Makka and Madina. To prevent their damage or loss, the gifts which had been sent from Istanbul to Makka for centuries, as well as some of the Sacred Relics, were brought to Topkapı Palace. Fahreddin Pasha, the commanding general in the Hijaz, consulted with Ziver Bey, the Sheikh al-Haram, to make sure that there was no religious objection to transferring them to Istanbul. Today, these items are kept in the Treasury Section of Topkapı Palace Museum. They include diamonds, ornamented candlesticks, hanging decorations, fans, prayer beads, rare manuscripts, and manuscript copies of the Qur'an.

All these articles are priceless; however, one of them—known as al-Kawkab al-Durri (The Pearly Star)—is in a class of its own. It is a decorative object that consists of two diamonds on a gold mounting; one of the diamonds weighs 52 carats, and the other 48. Originally, it had belonged to the father of Sultan Ahmad I, who used to wear it as a ring. When Ahmad I inherited it, he sent it to Madina, where it was attached to the cover of the tomb of the Prophet, across from his blessed face.

The two huge gold candlesticks weighing 48 kg each and ornamented with thousands of diamonds were the gifts of Sultan Abdulmecid. There is another pair of gold candlesticks which used to flank either side of the Prophet's tomb and were lit at nights. There used to be a special ceremony called the Candle Procession. In the month of Ramadan, following the *tarawih* (a supererogatory night-prayer during Ramadan), eight candles were lit before being taken to a place called the candle treasury. A few days before the beginning of Ramadan, invitations were sent to the nobles of Madina to join the Candle Procession. After the *tarawih*, the Sheikh al-Haram and Naib al-Haram (Deputy Sheikh) wearing ornamented shawls around their waists would go to the door of the Prophet's tomb. When the attendants opened the door, the two officials would enter respectfully and take two candlesticks. The attendants gave the remaining candlesticks to the guests waiting outside and chanting *salawat* (calling blessings upon the Prophet). Mosque sweepers also joined the procession with burning candles from the Prophet's Mosque.

Accompanied by between 30 to 40 attendants on both sides, the procession moved forward, with the candles of the Prophet's tomb in front, and those from the Prophet's Mosque in back. Four *çorbacıs* (an official host in a town) wearing special cloaks on their shoulders and holding staffs walked slowly at the head of the company, while a muezzin on a hill facing the tomb of the Prophet called out praises for the Prophet and beseeched God to bless him. He also recited the names of some Companions of the Prophet and prayed for the caliph, senior statesmen and scholars, pilgrims, and all Muslims. By the time the


السلام عليك يا رسول الله

muezzin finished, the candles had reached the Date Garden, where they were carried by the children of Madina to the Candle Treasury.

During World War I, when Istanbul was at risk of being occupied, the Ottoman treasury was removed from Topkapı Palace to Konya. The Sacred Relics were also going to be transferred, but when it came time to move them, along with the Mantle of the Prophet, some proposed that the sultan should also leave Istanbul. Certain accounts relate that Sultan Reşat was extremely distraught by this suggestion. When the sultan's chief barber, Şükrü Bey, noticed that Reşad was so restless that he could not sit in the chair for a hair-cut, he said: "Your Majesty. I see that you are downhearted. With your permission, I believe that the enemy cannot set foot in Istanbul as long as the Sacred Trusts are here. Please do not authorize their transfer and do not go to Konya."

The Sultan was deeply touched by these words, and he abruptly got up from the chair, exclaiming: "Yes, you are right!" So, the idea of moving the Sacred Relics to Konya from where they had been housed for centuries was given up. Following this event, the Apartments of the Holy Mantle was renovated. After a visit to the Apartments, the sultan ordered the worn curtains to be replaced, saying: "I was grieved and embarrassed during my visit to the Apartments. I wear brilliant clothes while the curtains at the Apartments of the Holy Mantle are dull. I am a slave of the Prophet. It is unacceptable for the slave to have clothes that gleam while the master wears such clothes."

You Are Our Master in Both Worlds

You were a ruler, we came under your command
You are our king, promised from eternity
We were just a few; we have realized our goal with you
You are our Sultan in both worlds

We have forgotten our past kings
You are the pupil of our eyes
Forgive us our mistake, o intercessor
For the sake of our thousand-year strive

We have transgressed much, no good deeds we have
We have become spoiled, counting on your nearness
We are rich at heart, but not covetous
A morsel of your intercession would suffice for us.

Almost no one will listen to, alas!
Our wish, so pure
In spite of your illiteracy, O Messenger of God
You are the only one to read our heart

Rosewater flasks have dried
Our tears haven't stopped; mercy!
The cinders of incense burners have cooled
Hearts are burning with your love

No poet of ours is like Labid, or Hassan
And no poem do we have like Burdah or Muallaqa
Except for the history written.
By the Ottomans with rubies in red.

Cannot live without you, the children of Ertugrul
Turks will give up their lives, but not the beloved
We are eternally servants of Haramayn
Even if we die, our souls will guard your tomb.

During the defense of Madina in World War I, this poem addressing the Prophet was written by lieutenant Idris Sabri, who was under the command of Fahreddin Pasha. The letter bears significance in terms of reflecting the feelings of the soldiers who defended Madina.







Gold candlesticks given to the Prophet's tomb by Sultan Abdulmecid. Weighing 48 kilos each, they are ornamented with thousands of gems. T.P.M Inv. No: 2/7639-7640



Gold candlesticks given to the Prophet's tomb by Sultan Abdulmecid. Weighing 48 kilos each, they are ornamented with thousands of gems. T.P.M Inv. No: 2/7639-7640



Rosewater flask made of rock crystal, ornamented with gold, rubies, and emeralds. Late 16th century. T.P.M. Inv. No: 2/7







Emerald decoration. This dome-shaped gold ornament is encrusted with rubies and diamonds; its tassels are thirty-eight 25.5 cm. strings of pearls. It was sent to Madina by Sultan Mustafa III.
T.P.M Inv. No: 2/7618





Emerald decoration. This dome-shaped gold ornament is encrusted with rubies and diamonds; its tassels are thirty-eight 25.5 cm. strings of pearls. It was sent to Madina by Sultan Mustafa III.
T.P.M Inv. No: 2/7618

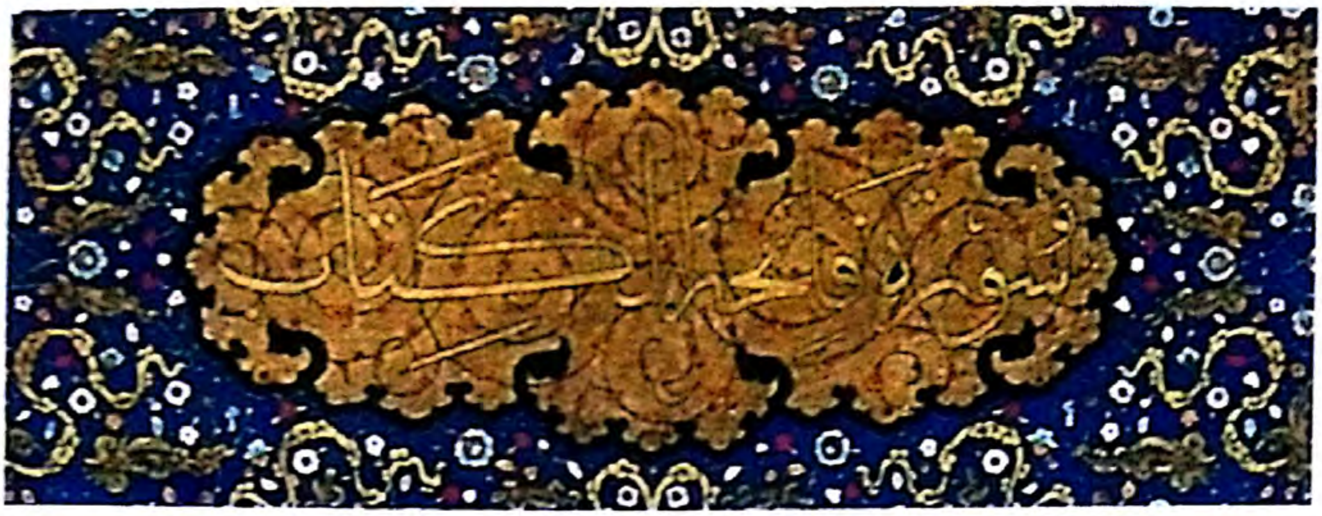


Kawkab al-Durri
(Pearly Star). This article consisting of two diamonds on a gold mounting was sent to *Madina* by Sultan Ahmad I, and it was attached to the cover of the tomb of the Prophet near his blessed face.
T.P.M Inv. No: 2/7607


سلطان احمد خان
ابن سلطان محمد خان
سنه ١٠٢٢







BOOKS

The books that were previously in the Apartments of the Holy Mantle are now kept in the Topkapı Palace Museum Library. Most are copies of the Qur'an, prayer books like *Dalail al-Khayrat* [Signs of Good Actions], books on Islamic law, and commentaries on the Qur'an, which were used by the inhabitants of the Privy Chamber.

Some of the works are priceless in terms of lettering and binding. For instance, the Qur'an written by Ahmad Karahisari is regarded as a masterpiece of calligraphy. Measuring 61.5x42.5 cm., it is the largest manuscript of the Qur'an produced by the Ottomans. It consists of 300 sheets, of which the first 220 were written by Ahmad Karahisari between the years 1545 and 1555, at the time of Sultan Süleyman the Magnificent. The remaining 80 sheets were drafted after his death by his student Hasan Çelebi between the years 1584 and 1587, during the reign of Sultan Murad III. No expense was spared for its gilding and binding, completed between the years 1584 and 1596. Sultan Murad III, who had this masterpiece in his possession for years, was not able to see its completion before his death in 1595. This unique Qur'an was placed in the Privy Chamber by Sultan Mustafa III in 1696.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۞

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۞ الرَّحْمَٰنِ الرَّحِيمِ ۞
مَالِكِ يَوْمِ الدِّينِ ۞ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ۞ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۞
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۞ غَيْرِ

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۞

وهي سبع آيات

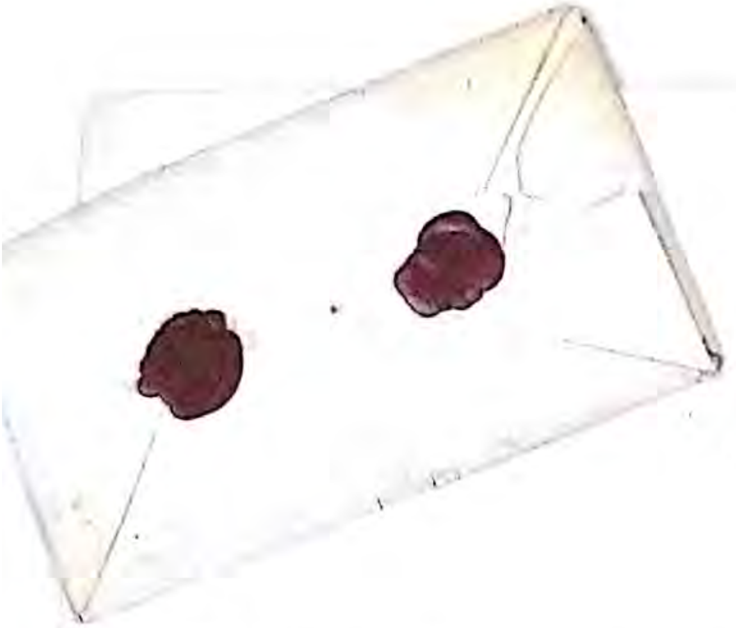
The Petition Presented to the Tomb of the Prophet by Sultan Abdulaziz

Sultan Abdulaziz wrote a letter to the Prophet and sealed and sent it to Madina to be placed at the Prophet's tomb. Preserved in the Apartments of the Holy Mantle, there is no record of how it was returned to Istanbul.

The sultan begins the letter by introducing himself to the Prophet as the one who holds the honor of serving Makka and Madina. He then relates that although he has been charged with protecting all Muslims, he has failed in this duty, and asks for the Prophet's assistance in both this world and the next. He requests the Prophet to intercede on his behalf, in order to help him accomplish his duties toward God and the Muslims, to use wisely the resources of Muslims that had been entrusted to him, to be victorious against all enemies, to live together with all believers in accordance with God's wishes, and to be among the first who enter paradise on the Day of Judgment. The sultan also repeatedly apologizes for having the audacity to present such a petition, being such a sinner as he considered himself to be.

Sultan Abdulaziz was renowned for his love and respect for the Prophet. Every time he received a letter from Madina, he used to make ablution and kiss the letter, saying that it had the dust of Madina on it, before asking the chief clerk to read it. Once when confined to bed because of illness, he was informed that a petition had arrived from someone living near Madina. He asked his servants to prop him up because he did not want to listen to a letter from a neighbor of the Prophet while lying down.

Sultan Abdulaziz's petition to the Prophet is eloquently written in *naskhi* script on foolscap. The address on the envelope reads: "In the name of God. This is a petition to the sacred tomb of the Prophet, the Pride of the Universe." The sultan's initials also appear on the envelope, which Abdulaziz himself prepared by folding a special yellow paper and sealing it with red wax along both edges.



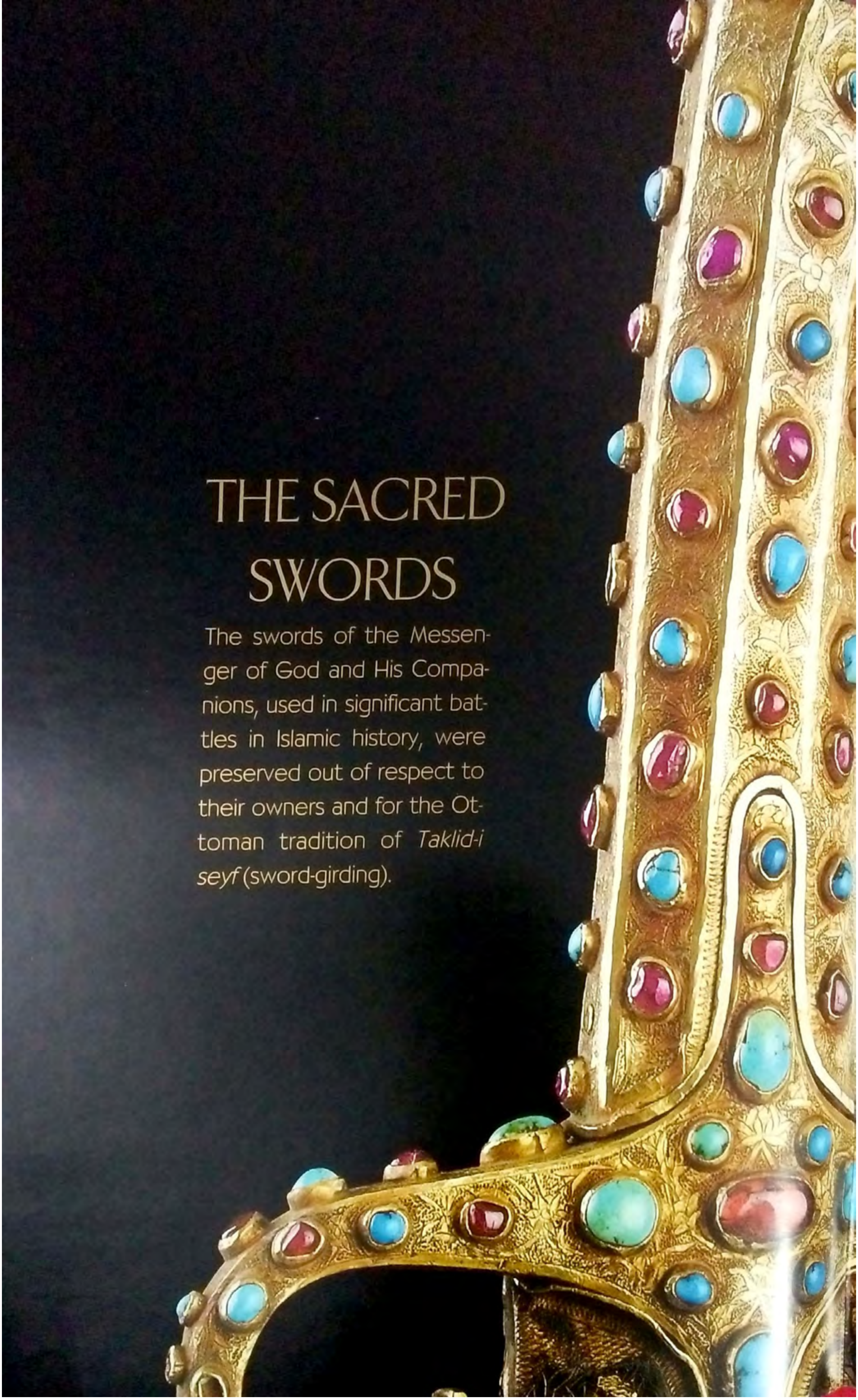
الحمد لله وحده

بسم الله الرحمن الرحيم

الصلوة والسلام عليك يا رسول الله الصلوة والسلام عليك يا حبيب الله الصلوة والسلام عليك يا رسول امت الصلوة والسلام عليك يا شفيع امت الصلوة والسلام عليك يا خاتم الانبيا والمرسلين صلوات الله وسلامه عليه وعلى آله واصحابه اجمعين اول حق خلقت وحضرت رسالت پناهى وجود كرم جود رحمت شناسيكه لولاك لولاك لما خلقت الافلاك خطاب عزت اجليله مخاطب اولان فخر موجودات وسيد سيد السادات عليه اكمل التحيات افنديمز شفيع مشفعمز وملجا پناهمز حضرتلرينك نظيف لطيف غبار انور سعادت ومايه كيميا معلا وجود تربيت فيض آثار معطر رسايه افتاب رحمت افنديم حضرتلرينك غبار انورى مايه كيميا سعادت وجود تربيت معطر فيض آثارى سايه افتاب سپهر رحمت اولان سرزمرهٔ انبيا عظام وملجاى اعظم رسل كرام سرور سردار احوال الديوان روز قيامت شفيع مجرمان امت بالاينين بزم وحلت زيب صفهٔ ايوان رسالت فرمانفرماى ديوان نبوت سالكان راه خداى حليم محبوب جناب رب رحيم اعنى حضرت محمد المصطفى صلى الله تعالى عليه وسلم افنديم حضرتلرينك شبكهٔ منوره ومرقد مطهره لرى تراب تراب ذيشانيه هزاران تيره حجاب ونياپان تضرع وادب ايله رخ سيما عاجزانه مه حرآن وصحيفهٔ جبا مجرمانم ماليده قلنوب صد هزار تيز وحيا وادب ايله عتبهٔ معطرهٔ عاليلرينه تقديم عرضحال بر ملال جرأت اولنور كه بو عالم موجوداتى كتم عدمدن صحراى وجوده وشهوده كتوروب واحد صمد لايزالى اولان الله عظيم الشان جل شانه حضرتلرى نوع بنى آدمى خلق بيوردينى وقت الست بربكم خطاب جليله سنده بلى كلاميله مظهر تبيده اولنلره نظرا الحمد لله تعالى هدايت ربانيه يه نائل اولنوب وبالذات يد ربيده ور افلاك ملكوت وشمس منير آسمان جبروت كندوسندن استفاضهٔ نور ايتمكدن جبل ومحبوب اوله كلديكى محبوب فياض كريم وخليل وهاب رحيم اولان سردار انبيا عليه افضل التحايا حضرتلرينه صدق وصفا عز وفا ايله امت خاصه اولمغه توفيق وعنايت بيورديغندن فضله جميع موجودات وممكناته مايهٔ اصليه ومخلوقاته اساس عليه ومخلوقات ابجيدن معظم ومكرمانه نعمت نعميه اولان مبارك ومعزز وكمال درجه ده محترم وجود عين جود رحمت مجمع كمالات ملكوتيه سندن مفارقت ايدن ابيسهٔ سعادت نفيسه لرينه محافظت ومنظر جناب الهيه وتجليات سبحانيه اولان عتبهٔ عليه وروضهٔ پاك مطهره سنه وعالم شهودى شرف قدوميله احيا بيوردقلرى قبلهٔ كافهٔ مؤمنين ومتوجه كافهٔ موحدين اولان بيت الله الحرام خدمت مابه المفخرتيه قلبا وقاليا مالا وبدنا صدقا وديانة ارثا وانتقالا خادم ماهى اوله مزله اصل خلقنده وكندوسنه انتما ونسبتده على السنان اولان كافهٔ مؤمنين يد عاجز ائمه وديعهٔ كبرى ونسخهٔ اسنى اولنوب كافهٔ منكرين ومعتدين تحت قهرمنده خور وذليل وادنى وشريعت احمديه وطريقت محمديه سى صراط مستقيم اوله رق حفظ واحراسنه ومعاندين زنادقه نك يد ظلميه لرنى محو وامحايه بالذات مأموريه من غير استحقاق ظل ظليل الهيه يه موفق اولديغم كبى ان شاء الله تعالى يوم لا ينفع مال ولا بنون الا يوم جزاده شفاعت عظماكزه مظهريتله دار النعيمه دخول ولين ايله واصل اولمغه كيجه وكوندوز تضرع ونياز ده اولان افنديكزدن اشبو مجرم معا وهر بركارى عاصى عبد العزيز خان بن محمود خان غازى افنديكى بن درسالت پناهيكزده جرم وعصيانى حسابى اولنه چغينى مقر ومعترف اوله رق در مرحمت مداريكزه عرضحال بر ملال تقديمينه جرأت ايلدم جميع كناهلرمده استغفر الله ثم استغفر الله دنياى فانيه ده وقت خيريتده خادم مؤمنين ومحترمين وحامى العباد والمسلمين وماحى الكفر والمعاندين اولمق عهده سيله خليفهٔ شرع مبين اولان عبد العزيز خان بن محمود خان غازى افنديكه بتوفيق الله تعالى روحانيت رسالت پناهيكز ايله امداد ايب ارزيني امدادنيه تعيين ايدوب شرع شريفكزى كمال مرتبه ده اجرا ايدرك كندينه فرح قلب وسرور بال ونشاط فؤاد احسان اولنوب ومؤمنين ومؤمنات امتلريكه رحمت خدا اعطا قلنوب بالخصوص جملهٔ امت محمد ايله معا عاصى مجرم كناهكار افنديكى حال حياتنده صحت وعافيتده دست عاجزانه سيله جملهٔ حقوق الله وحقوق الناس دينينى ادا ايتمك ميسر ايدوب وكافهٔ ودايع كبرى محور لايقنده حسن تسويه وبيت المال المسلمينى محلنه صرف واسرافدن حفظ ايتمكه توفيق وثانيا اكثرها بلا ومحنتلريندن امين وسالم اولنوب جميع ممالك اسلاميه سكنه سيله بلده بقيهٔ عمرمزى اول قادر قيوم الله عظيم الشان حضرتلرينك رضاء شريفنه موافق عملكر ايله امور خصوصا لكزى توفيقات عليه لرينه مظهر ومقارن اولملغمچون مبارك خاكپاى رسالت پناهيكزه عرضحال نفيفيه سنه جسارت قلندى امان الامان يا رسول الله محروم ومركوندرمه وبالخصوص دولت عليه كزه وشريعت احمديه كزه عدو اولانلرى بقين وابراق ظاهرا وباطنا علنا وخفيا جمله سى دفع اولنوب ودين اسلامه اقرارى اولميان كفارلك اوزرينه غالب عساكر محمديه كزى هر حالده منصور ومظفر ايتدرى واسباب خيريه يه توفيق وسلامتلرى حضرت نبوت پناهيكزدن استمداد واستعانه كال تضرع وابتهال ايله استرحام وباب رحمت بيضاكزدن تشقه محل التجا اولنوب كافه افنديكز شفاعت وشفقت سنيه كز ايله جرم وعصيانلريمزى عفو ومغفرت وشايان رحمت اولمسيله وجمله عاجزانلريكه وبو صاحب عرضحال قوللكه بيورلر قاده وفى تمام اولنوب دار عقبايه دعوتى كلديكده صوك نفسنده اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله كلمه سيله دنيادن فانيدن چيقوب روز عرصاتنده دخى بين الخلائق عرض يقلنميه رق باعث نجات اولان شفاعت عظماكزه نائل احسان بيورلمكز ايچون مبارك خاكپاى عليه كزه عرضحال تقديم ايلدم الامان يا رسول الله ويا حبيب الله الصلوة والسلام عليك يا رسول الله الصلوة والسلام عليك يا حبيب الله الصلوة والسلام عليك يا ابا فاطمة الزهرا رضى الله عنها الصلوة والسلام عليك يا جد الحسن والحسين الصلوة والسلام عليك يا سيد الاولين والاخرين صلوات الله تعالى عليهم وعلى آله اجمعين وسلام على المرسلين والحمد لله رب العالمين اللهم تقبل منى هذا بحرمة الفاتحة مع الصلوات آمين بقدرتك يا قوى يا متين

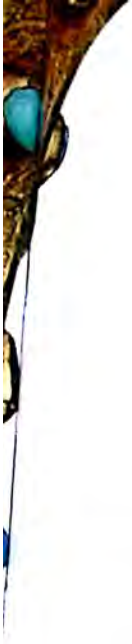
انا العبد المذنب الضعيف المحتاج الى احسان الله اللطيف المليح والمنجى
الرأفة الرؤف المسعيد العزيز خان ابن الغازى محمود خان

Scanned by CamScanner



THE SACRED SWORDS

The swords of the Messenger of God and His Companions, used in significant battles in Islamic history, were preserved out of respect to their owners and for the Ottoman tradition of *Taklid-i seyf* (sword-girding).



The sacred swords, 21 in all, have been classified and preserved in the Apartments of the Holy Mantle with particular care. Each sword is identified by its original owner, except for a few, and sometimes its age is indicated, but other information is scant. Generally, the blades are the only surviving original parts. The hilts and scabbards, as well as the decorations on them, are the work of later ages. The hilts and scabbards were made of wood covered with leather, and as they wore out over time, the artisans of Topkapı Palace restored them.

The sword-girding ceremony was usually performed a few days after a sultan's accession to the throne, at the tomb of Ayyub al-Ansari. It was like a coronation, during which the Sheikhulislam, or another high-ranking official, girded one or two swords (usually Osman Ghazi's or Selim I's) on the sultan as prayers were chanted. If the ruler had gone to the tomb by sea, he would return to the palace by land and vice versa. Those who had taken part in the ceremony customarily visited the tombs of former sultans, especially Mehmed the Conqueror's, on their return home. Thus, the sword-girding ritual was also known as the "ceremony of visiting the tombs." Simultaneous with the event, alms were distributed to the poor and sacrifices were offered.

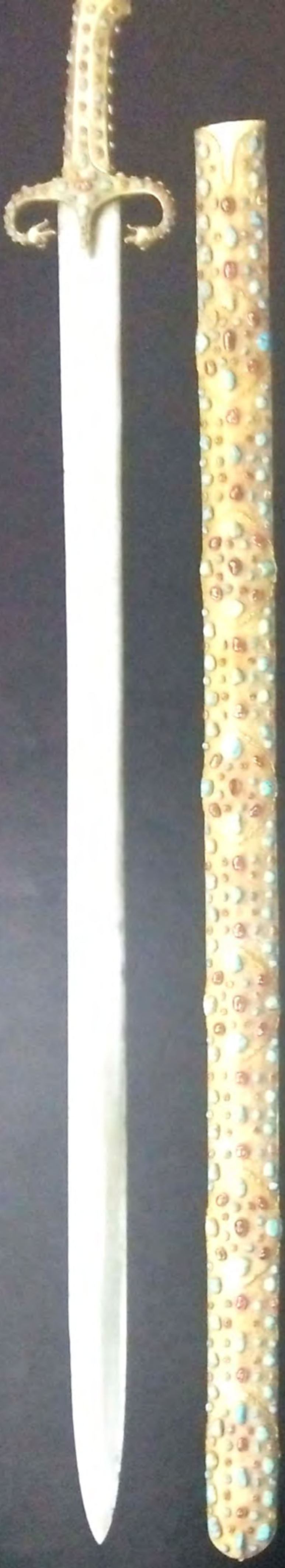
Mehmed the Conqueror was the first Ottoman ruler to hold the ceremony at the tomb of Ayyub al-Ansari. After the discovery of the tomb, Mehmed's famous teacher Akşemseddin girded a sword on the sultan—in order to achieve new conquests—as prayers were chanted.

According to historical accounts, Bayezid I was the first sultan to be girded with a sword. Following his victory at Nicopolis, the Ottoman ruler was given the title "Sultan al-Rum," as well as the gift of a sword, by the Abbasid Caliph Mutawakkil 'ala Allah. The famous saint of Bursa, Emir Sultan (1368–1429), girded the caliph's sword on Bayezid. The first sword-girding ceremony following an accession to the throne was also performed by Emir Sultan, but for Sultan Murad II. Some information exists about the girding of Osman Ghazi by Sultan Veled—son of Mawlana Jalal al-Din al-Rumi—Akhi Evren, Hacı Bektaş-ı Veli, and Sheikh Edebali, but it has not been verified by reliable sources.

The origins of the sword-girding ceremony date back to the era of the Prophet and the Rightly Guided Caliphs. The Prophet not only girded himself with a sword but also honored his Companions by having them gird on swords as well. For instance, he made his son-in-law 'Ali ibn Abi Talib put on a sword and armor at the battle of Khaybar.







Sword of the Prophet

This sword of the Prophet Muhammad, peace and blessings be upon him, is 99 cm. in length and has an octagonal golden hilt. Both the hilt and the cross guard are studded with rubies and pieces of turquoise in gold mounts. Resembling two serpents, the cross guard is curved toward the blade. The faint inscription, "Rasulullah" (Messenger of God), appears on the straight blade with a pointed tip. Eighty-five cm. in length, the scabbard is made of gold and embellished on one side with studded floral designs to match the hilt, whereas the other side is decorated with floral designs in relief. The scabbard also has a silver belt buckle and a green cloth bag with floral designs. The sword has been preserved in this cloth bag bearing an inscription stating that it belonged to the Messenger of God.





Sayf al Nabawi
Sword of the Prophet
T.P.M. Inv. No: 21/129











Sayf al-Nabawi
Sword of the Prophet
T.P.M. Inv. No: 21/129



Bag for the Prophet's sword.
T.P.M. Inv. No: 21/77







Bag for the Prophet's sword
T.P.M. Inv. No. 2/77



Sword of the Prophet

This 100 cm. long sword has a black leather hilt. The cross guard and pommel are decorated with gold floral designs in relief. It has a single-edged iron blade. "Muhammad is the Messenger of God—Muhammad ibn Abd Allah ibn Abd al-Muttalib" is inscribed in silver on one side of the blade. The scabbard is covered with leather, and it is ornamented with gold. The sword alone weighs 930 grams, and with the scabbard, 1,684 grams.

Sayf al-Nabawi
Sword of the Prophet.
T.P.M. Inv. No: 21/130





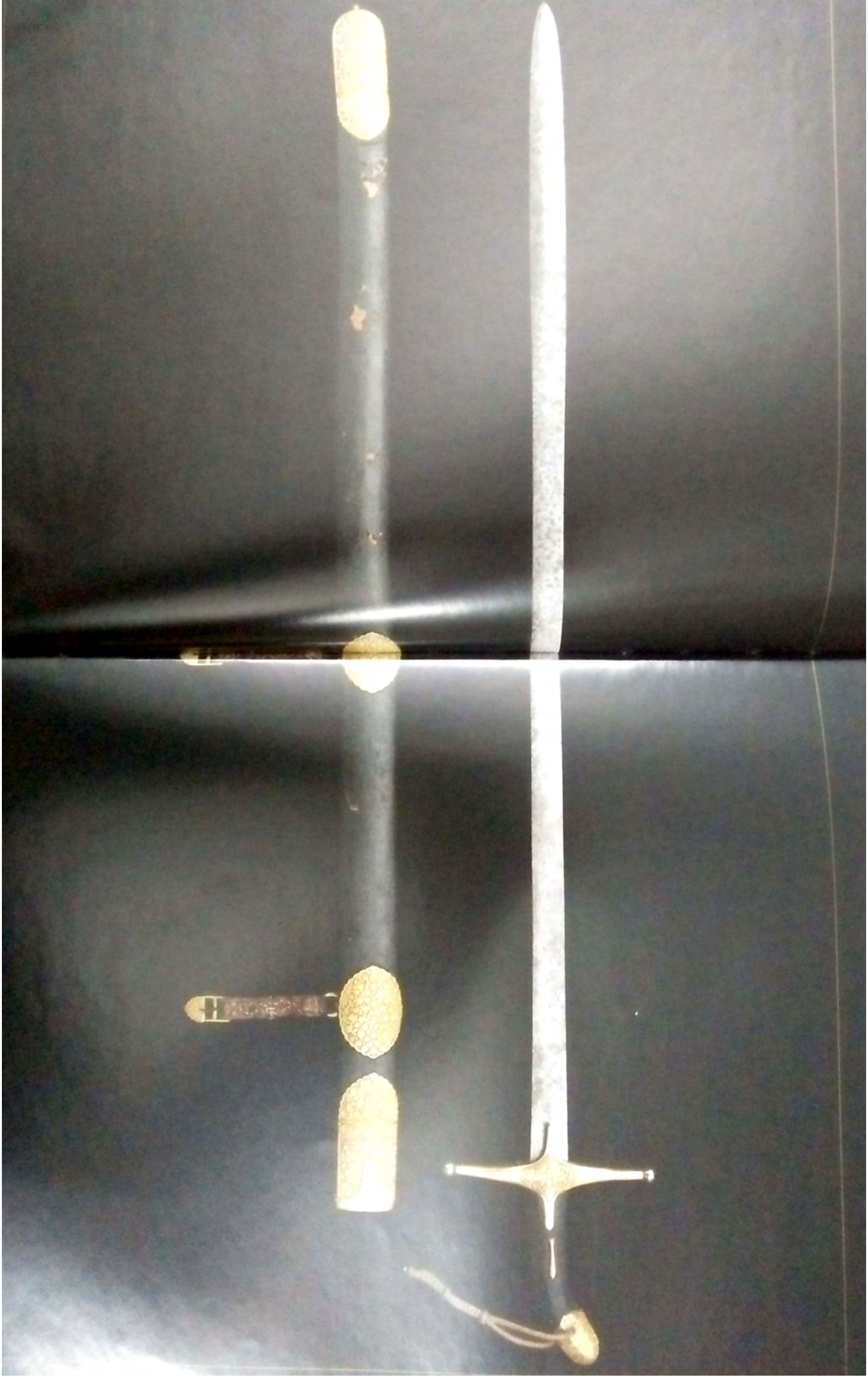




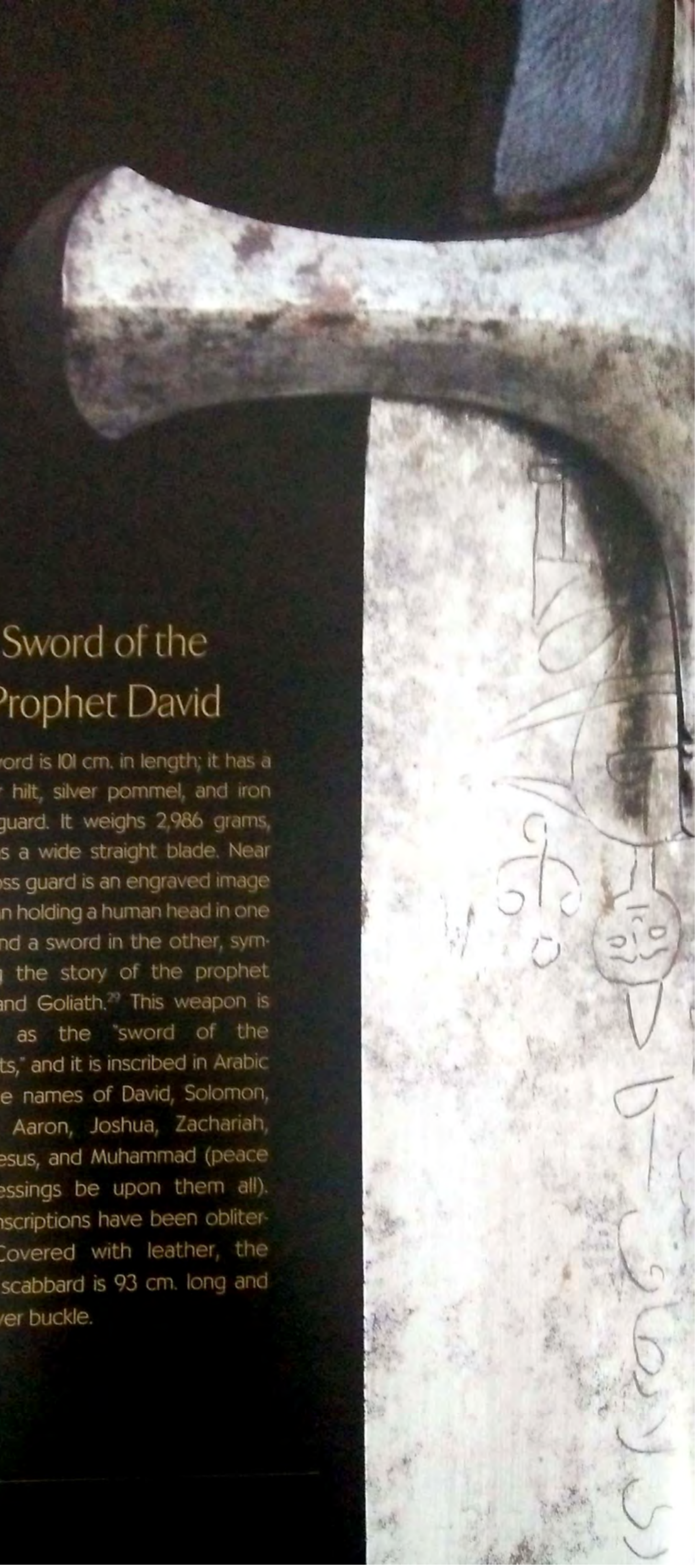
Sword of the Prophet

This 100 cm. long sword has a black leather hilt. The cross-guard and pommel are decorated with gold floral designs in relief. It has a single-edged iron blade. 'Muhammad is the Messenger of God— Muhammad Ibn Abd Allah Ibn Abd al-Muttalib' is inscribed in silver on one side of the blade. The scabbard is covered with leather, and it is ornamented with gold. The sword alone weighs 930 grams, and with the scabbard, 1464 grams.

[illegible]
Sword of the Prophet
T.P.M. Inv. No: 21/130







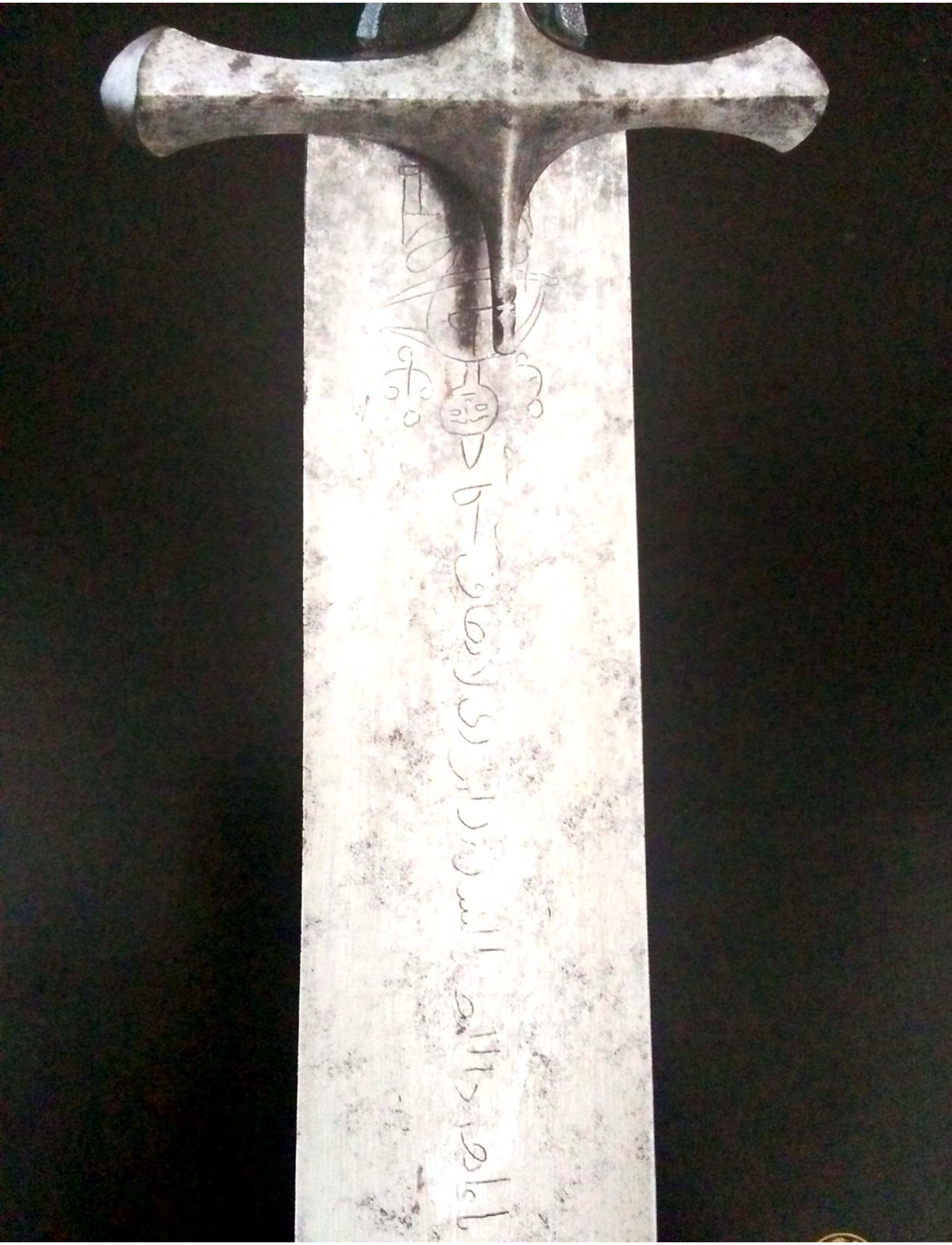
Sword of the Prophet David

This sword is 101 cm. in length; it has a leather hilt, silver pommel, and iron cross guard. It weighs 2,986 grams, and has a wide straight blade. Near the cross guard is an engraved image of a man holding a human head in one hand and a sword in the other, symbolizing the story of the prophet David and Goliath.[29] This weapon is known as the "sword of the prophets," and it is inscribed in Arabic with the names of David, Solomon, Moses, Aaron, Joshua, Zachariah, John, Jesus, and Muhammad (peace and blessings be upon them all). Some inscriptions have been obliterated. Covered with leather, the sword's scabbard is 93 cm. long and has a silver buckle.

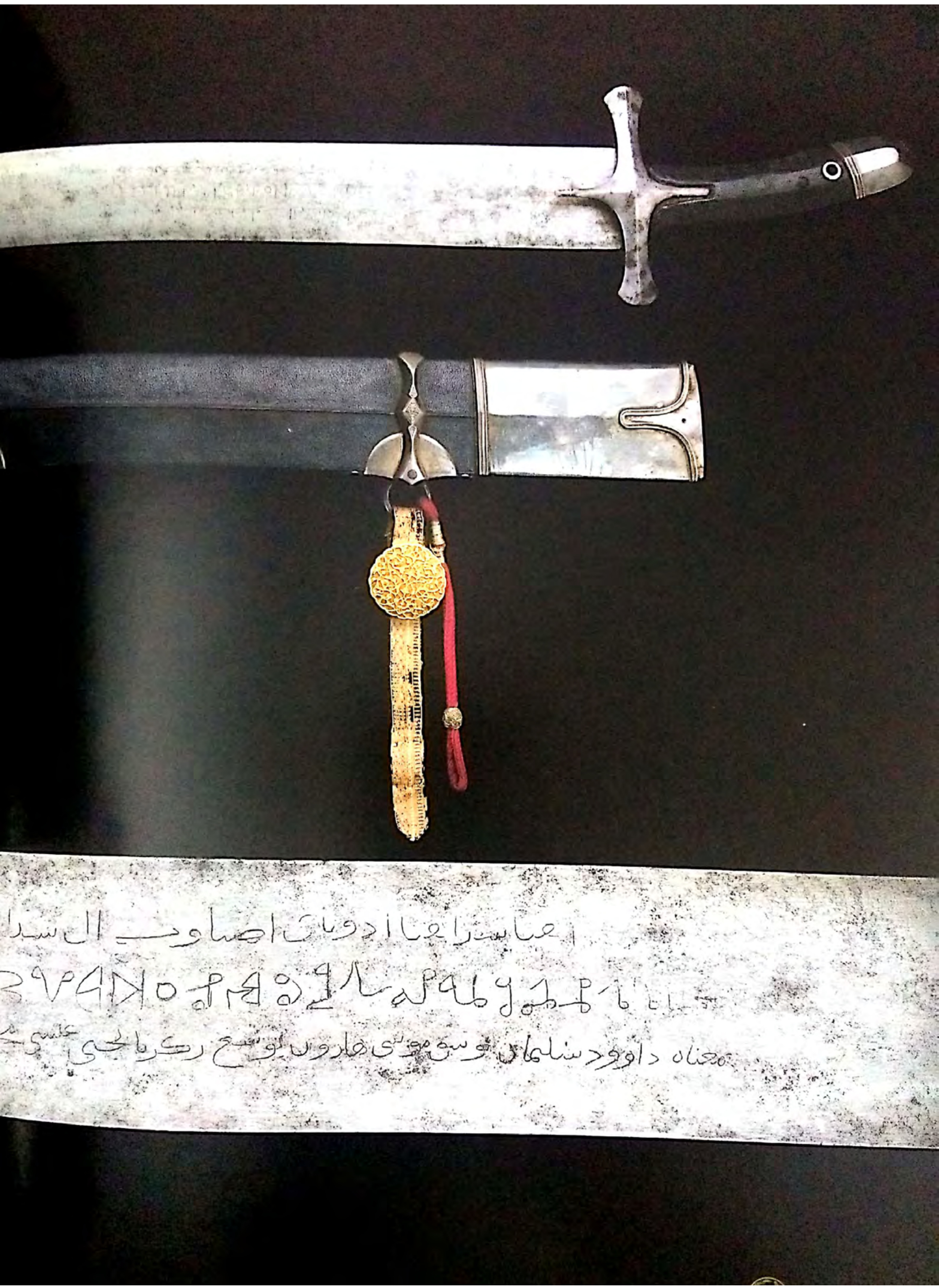
Sword of
the prophet David.
T.P.M. Inv. No: 21/137



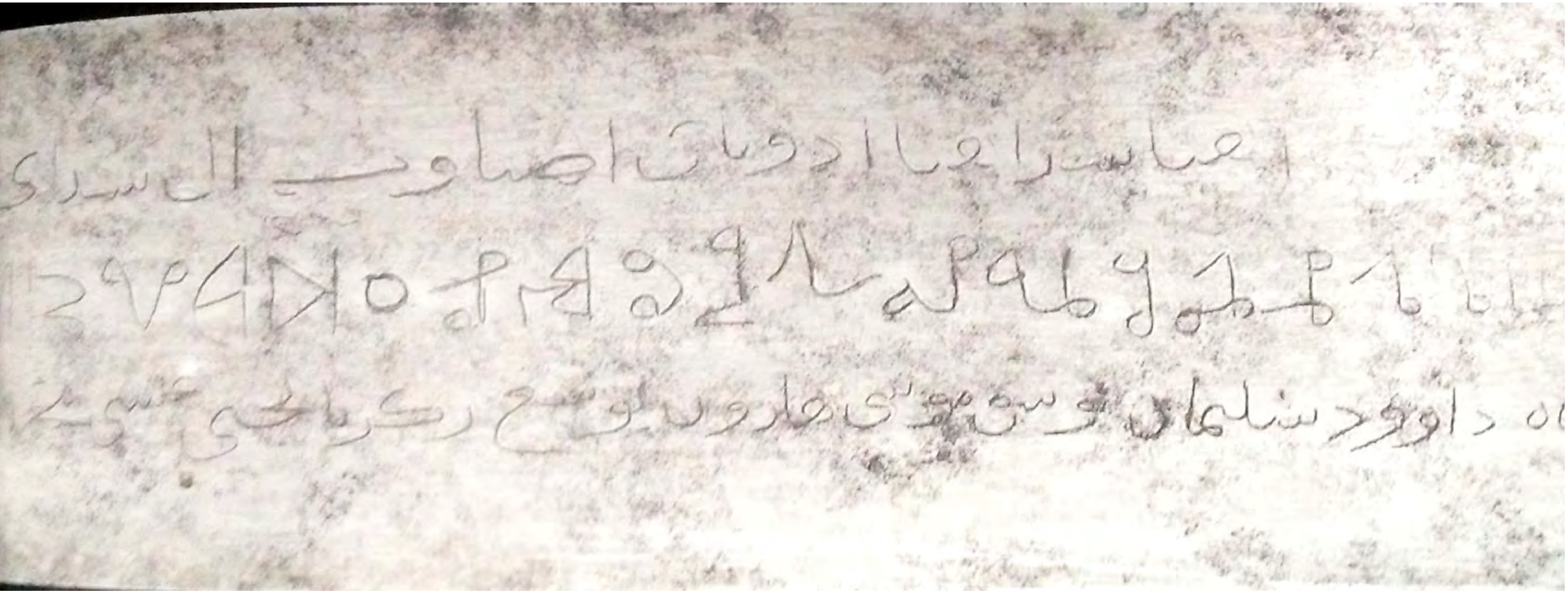











داود سليمان يوسف موسى هارون نوح زكريا يحيى عيسى

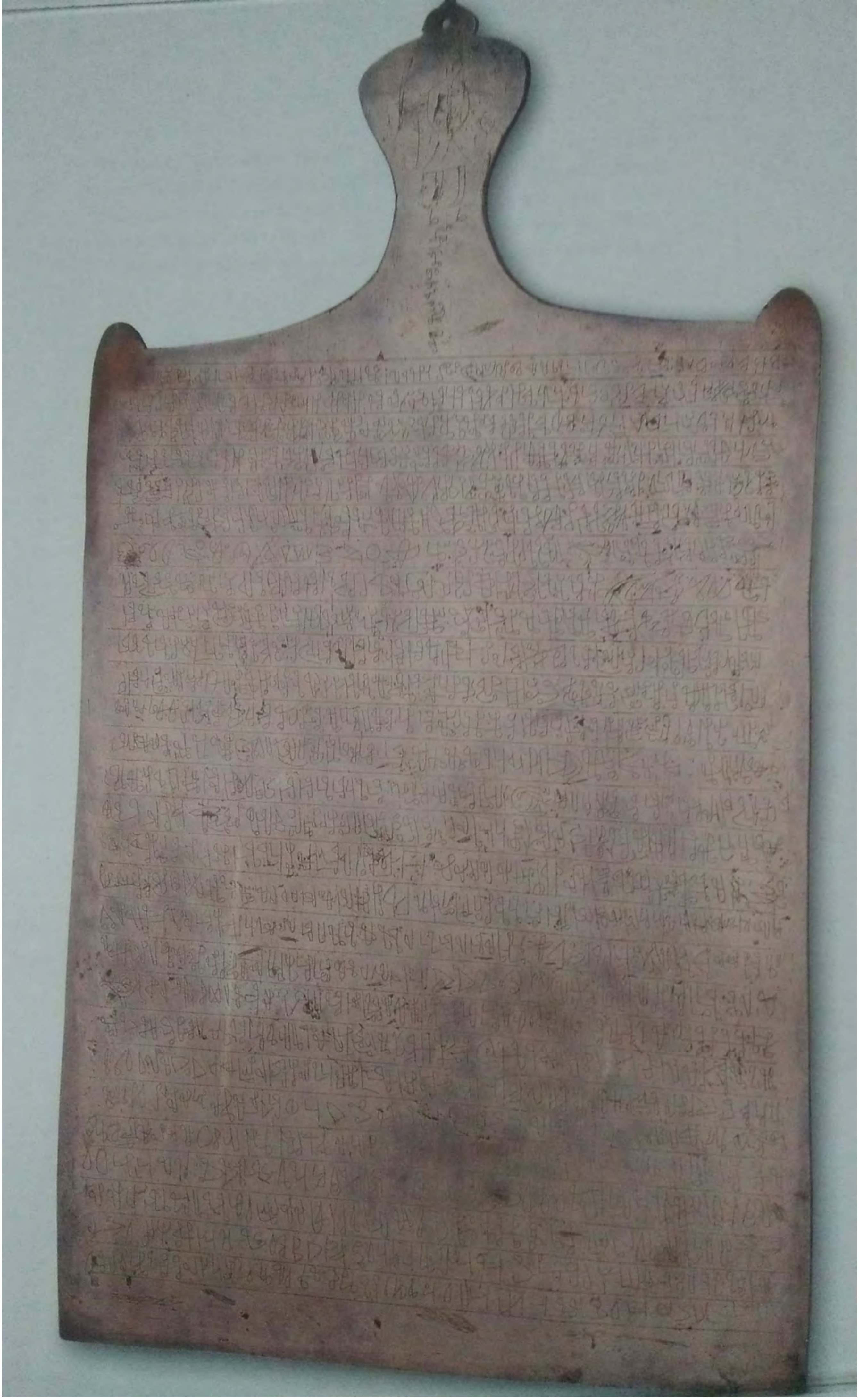
The copper plate with inscriptions about the sword of the prophet David

T.P.M. Inv. No. 21/578

The Copper Plate of the Sword of the Prophet David

There is an inscription in Arabic and Nabataean on this plate, dated to AH 880 (1475), which was brought with the prophet David's sword from Egypt. Written half a century before the Ottoman conquest of Egypt, it contains 33 lines and describes how David slew Goliath with the sword, how the weapon was passed down first to Joseph and then to Aaron, and how it was used against the Zoroastrians who tried to violate the tomb of Prophet Muhammad. The sword was inherited by various kings, and it finally ended up in the treasury of Muqawqis, the ruler of Egypt. One of the most interesting aspects of the plate is that it contains information derived from the science of *al-jifr* (onomancy), which is similar to *abjad* and is used to obtain knowledge about the past or future from the numerical value of letters in names. The text in the inscription on the plate not only forecasts the Ottoman conquest of Egypt, but also predicts that the sword of David would pass into the hands of the Ottomans and then to Jesus the Messiah at the end of time. The text also contains the interpretation of a saintly person's vision that the Ottoman army would enter Egypt and the first person to welcome them would be the same visionary. The language used on the plate is vague and far too complicated to comprehend fully. There are also a number of predictions about the period before the end of the world. There is a picture of a boat at the bottom of the plate. The English translation of the inscription on the plate is as follows:

> 'Ali ibn Abu Talib says:
> I found this sword and plate in the treasury of Muqawqis, the ruler of Egypt. There was an inscription on it from David in Syrian and Hebrew. It says: 'When Goliath became hostile, I made a sword and a bow as the Lord has taught me. God granted me victory. Here are the characteristics of the sword: On one side is a man with a sword and a head in his hand; on the other is a man sitting on a pulpit. The decapitated head signifies my slaughtering Goliath, and the man on the pulpit signifies Solomon. This blessed sword will reach the prophet Joseph. From him it will pass to Sultan Sanjar. When Sultan Sanjar dies, his lands will be invaded. Then the pharaoh will come, and he will rule Egypt cruelly. God will hide the sword from him, and it will reach Asiya, the pharaoh's wife. Asiya is a believer. It will be passed on from Asiya to Moses, who will leave it to his brother Aaron. It will pass from Aaron to the prophet Joshua, to Malik, to King Shemun, to King Helbum, to King Melmum, to Hubr, to Ehram, to King Defnu, to King Lahud, to King Meymun, to King Darut, to King Melc, to King Ranan, and to King Seth. It will continue to pass from one king to another. Then it will pass to the prophet Zachariah, then to John, and



then to Jesus. It will be presented to Prophet Muhammad, peace and blessings be upon him, who will put it on in war. After the Messenger of God, it will pass to Abu Bakr, who will bequeath it to his son Muhammad. 'Ali ibn Abu Talib will appoint Muhammad ibn Abu Bakr as governor of Egypt. When he dies, the sword will return to the treasury of Joseph.

'Ali ibn Abu Talib says:
The prophet David's decree ends here, and I inferred all this information from *al-jifr*, one of the secret sciences taught to me by God and the Prophet: On the sword were names written in Hebrew and the phrase 'O the Overpowering, o the Powerful Grasper Who cannot be resisted' in Nabataean. The sword will then pass to 'Umar ibn Akil, and then to Ahmad ibn Tolun. Muawiyya will send a letter demanding the sword. Ahmad ibn Tolun will fight in the east and west, and the sword will remain hidden in Morocco in the west until the Umayyad and Abbasid states collapse. Then the sword will reach Al Hakeem Biamrillah, who will conquer Egypt with it, and it will return to the treasury of Joseph. The state in the west will collapse, and it will pass on to the Kurds. It will then go to the state of Kalawun and pass on to Sultan al-Zahir Baybars. During his reign, the Zoroastrians will prepare to break into the Prophet's tomb. The Sultan will have a dream about the Prophet, who will inform him of the Zoroastrians and the location of the sword. He will put it on and go to (the tomb of) the Prophet one night. The Zoroastrians will fight with him. Then Zahir will return to Egypt and die soon after. The sword will go back to the treasury of Joseph and remain hidden until the AH 880 (1471). A righteous man will dream that he is standing before the gate of Herfil. The Ottoman troops sleeping at the gate cannot conquer the city. A man of Greek origin named Ahmad will open the gate for them. In the morning, the righteous man and Ahmad will meet. He will tell Ahmad of his dream and say: "O sheikh, interpret your dream."
"The Ottoman State will enter Egypt and I will be the key to the gate."
"You are right," the righteous man will answer.
After his interpretation of the Ottoman troops entering Egypt, Ahmad will have a dream about the moon walking on the Earth. Ahmad will see himself riding with the moon. The troops will charge and after they will leave the scene, and a second moon will come, followed by a third. The letter mim will be hidden in the heart of the first moon, the letter ba in that of the second, and the letter alif in that of the third. Ahmad will see 'Ali ibn Abu Talib looking at him. Calling out "You, Ahmad," he will tell him where the sword is: "God will help you. Go north to Bafan. Bani Asfar will appear soon. Alif will go to Egypt. The departure of Bani Asfar will take place during the reign of an Ottoman Sultan whose first name is

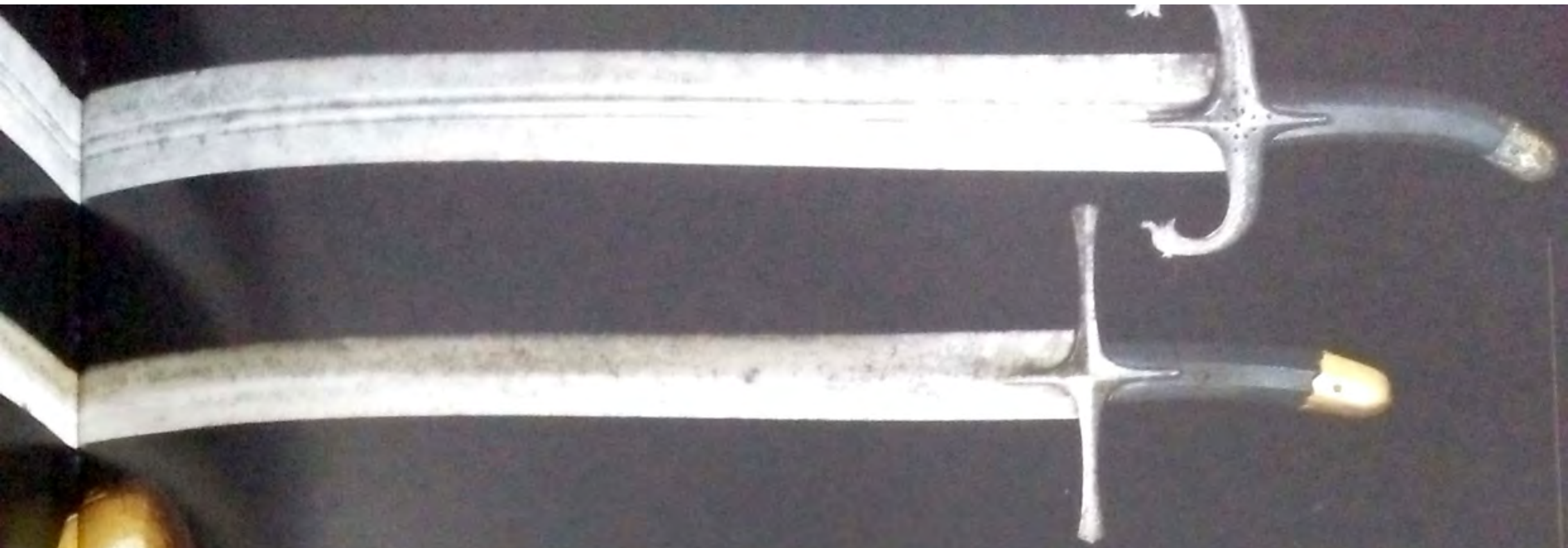


Baykunta. He will kill Bani Asfar with this sword. Their fight will be in the region of Rusten. Then Alif will come from Egypt, and God will grant them victory. Then the lands will comprise Egypt, Hijaz, Damascus, Iraq, Iran, Andalus, Bani Asfar, and half of Europe. After the fall of the Ottomans, unbelievers will fight until the time of the Mahdi. The sword will pass to the Mahdi. Then the sword will reach Jesus. He will kill the one-eyed hypocrite Ibn Siyat, Dajjal (Anti-Christ). God granted them both faith. God and His Messenger informed of all this through secret sciences. Only the Lord knows the unknown. Praise be to Him; He is one. Peace and blessings be upon the Prophet, his family, and his Companions."

Sword of
Umar ibn al-Khattab,
T.P.M. Inv. No: 21/133

Sword of
Abu Bakr al-Siddiq,
T.P.M. Inv. No: 21/131





Sword of Abu Bakr al-Siddiq

This sword is 98.5 cm. in length and weighs 850 grams. It has a slightly curved leather hilt with a gold pommel, and the steel cross guard was originally gilded. The hands of the cross guard resemble a small spear. The sword's flat blade is double-edged with a pointed tip. There is a finger support just under the rope hole. The scabbard is ornamented with gold, and there are two buckles on its leather grip. One of them is made of turquoise and the other of agate. An inscription on its green velvet cloth bag says that it belongs to Abu Bakr al-Siddiq.

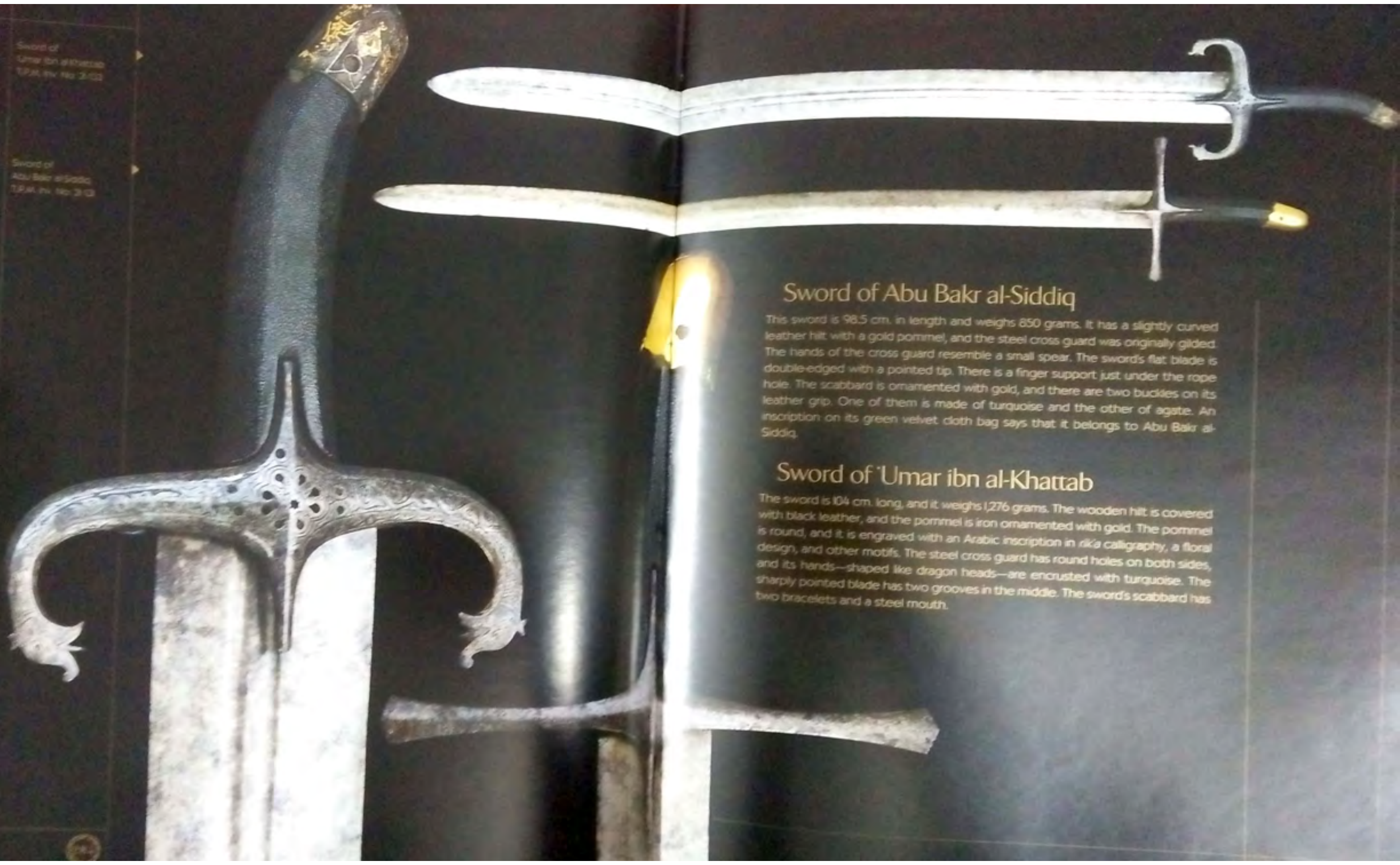
Sword of ʿUmar ibn al-Khattab

The sword is 104 cm. long, and it weighs 1,276 grams. The wooden hilt is covered with black leather, and the pommel is iron ornamented with gold. The pommel is round, and it is engraved with an Arabic inscription in *rik'a* calligraphy, a floral design, and other motifs. The steel cross guard has round holes on both sides, and its hands—shaped like dragon heads—are encrusted with turquoise. The sharply pointed blade has two grooves in the middle. The sword's scabbard has two bracelets and a steel mouth.



Sword of
'Umar ibn al-Khattab
T.P.M. inv. No. 21/133

Sword of
Abu Bakr al-Siddiq
T.P.M. inv. No. 21/131



Sword of Abu Bakr al-Siddiq

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Sword of 'Umar ibn al-Khattab

100 cm. long, this sword weighs 1,164 grams (1,796 with its scabbard). It has a leather hilt, adorned with a fish motif symbolizing abundance and fertility, and gold pommel. The cross-guard is made of iron. A faint inscription on the pointed blade reads: "Muhammad is the Messenger of God, 'Umar ibn al-Khattab." The sword's 95 cm. long scabbard is covered with leather, and its drag and buckles are gold. At their sword-girding ceremonies, the Ottoman sultans usually put on one of the swords of 'Umar ibn al-Khattab.

Sword of
'Umar ibn al-Khattab.
T.P.M. Inv. No: 21/134



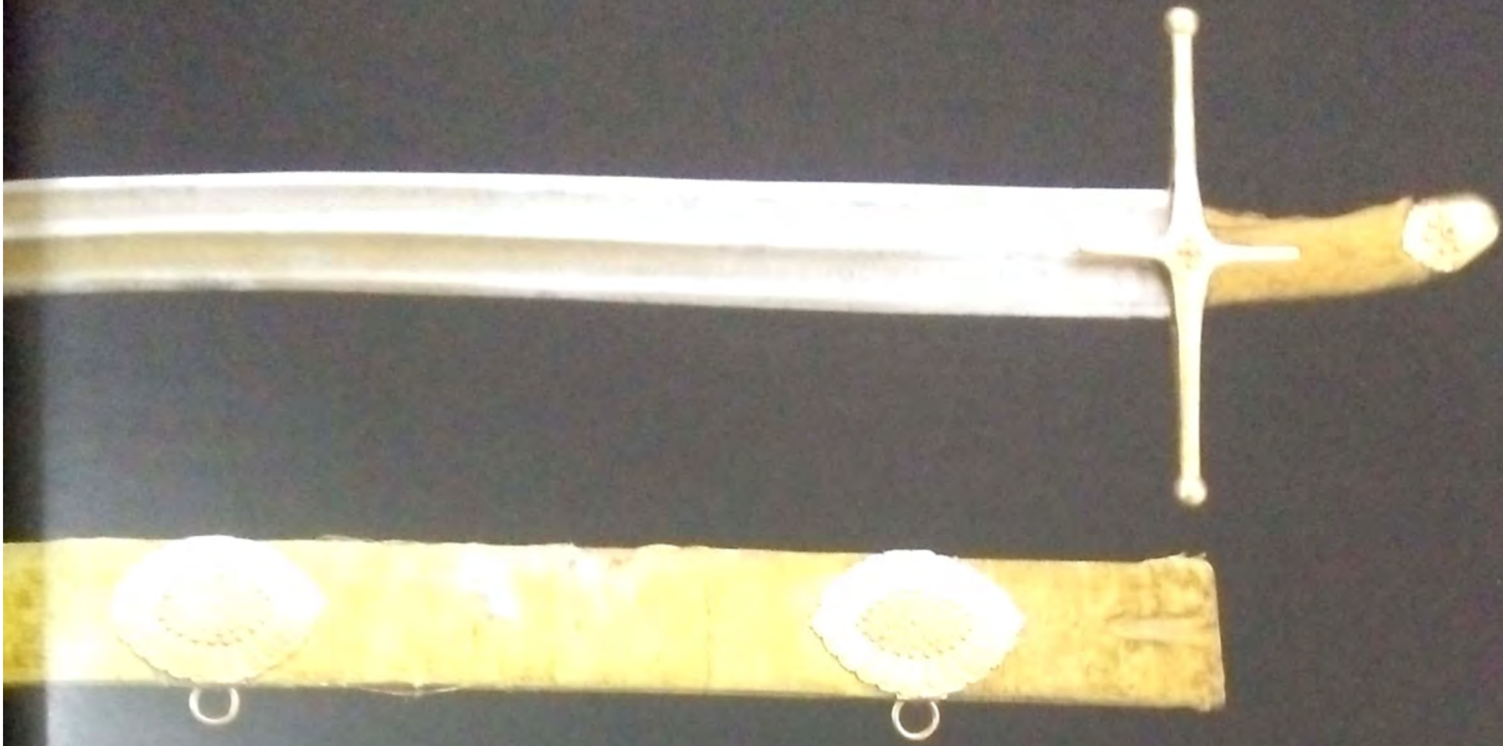


Sword of 'Umar ibn al-Khattab

100 cm. long, this sword weighs 1164 grams (1796 with its scabbard). It has a leather hilt, adorned with a fish motif symbolizing abundance and fertility, and gold pommel. The cross-guard is made of iron. A faint inscription on the pointed blade reads: "Muhammad is the Messenger of God, 'Umar ibn al-Khattab." The sword's 95 cm. long scabbard is covered with leather, and its drag and buckles are gold. At their sword-girding ceremonies, the Ottoman sultans usually put on one of the swords of 'Umar ibn al-Khattab.

Sword of 'Umar ibn al-Khattab
TSM, inv. No: 2/124





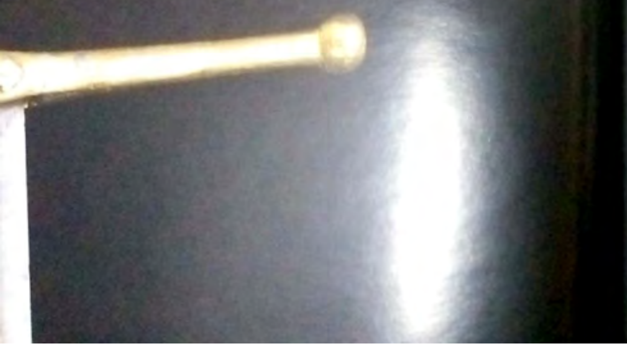
Sword of ʿUmar ibn al-Khattab

This sword measures 107 cm. in length and weighs 1,176 grams. Its scabbard is 820 grams. The sword's hilt is covered with green velvet, and the pommel is made of gold. Gilded with gold, the cross guard is ornamented with a motif in relief, and both of its arms are round. The blade has two grooves and a sharply pointed tip. There is an inscription on the blade near the cross guard. The 95 cm. long scabbard is also covered with green velvet and ornamented with gold.

Sword of ʿUmar ibn al-Khattab. T.P.M. Inv. No: 21/132







Sword of 'Umar ibn al-Khattab

This sword measures 107 cm. in length and weighs 1,176 grams. Its scabbard is 820 grams. The sword's hilt is covered with green velvet, and the pommel is made of gold. Gilded with gold, the cross guard is ornamented with a motif in relief, and both of its arms are round. The blade has two grooves and a sharply pointed tip. There is an inscription on the blade near the cross guard. The 95 cm. long scabbard is also covered with green velvet and ornamented with gold.



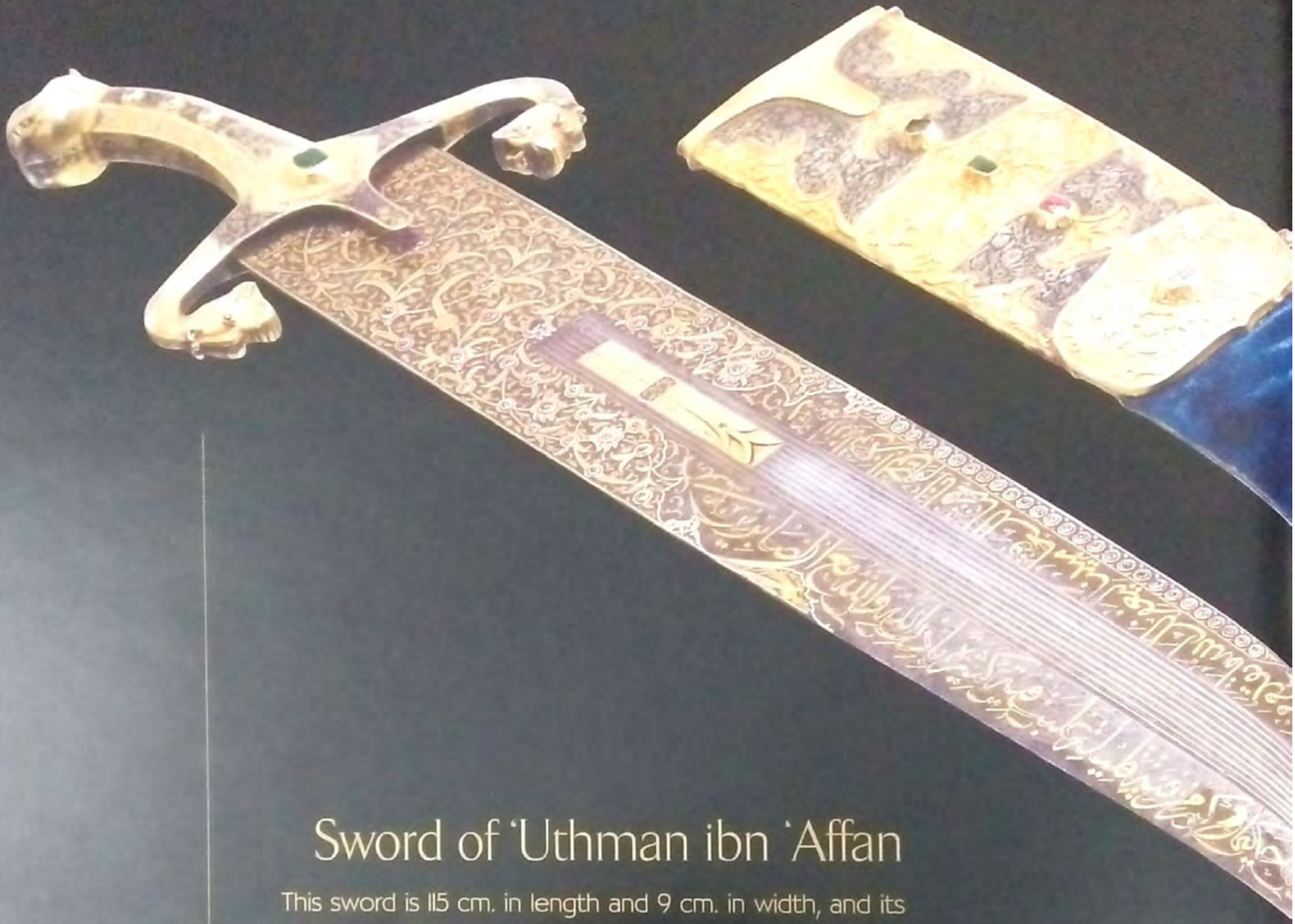


Sword of 'Uthman ibn 'Affan

This sword is 98 cm. long and weighs 956 grams. The scabbard is 436 grams. Its hilt is made of black stone. The cross guard is engraved with gold and has floral and pearl designs.

The blade is in the Dhu'l-Fiqar style, with double tips. The sword's shape is unusual; its double edge not only prevents it from functioning properly but could cause it to break easily. Such swords are for decorative purposes. A silver engraving in the middle of the blade depicts a sword with a cross guard in the shape of a dragon. Both sides of the blade are engraved in silver with a poem praising the four Rightly Guided Caliphs, especially 'Uthman ibn 'Affan. The signature of the sword's maker is included among the decorative elements: "craftsman Mehmed ibn Abdullah." The 88 cm. long scabbard is ornamented with gold and designs in relief.

◀ Sword of 'Uthman ibn 'Affan, T.P.M. Inv. No: 21/136



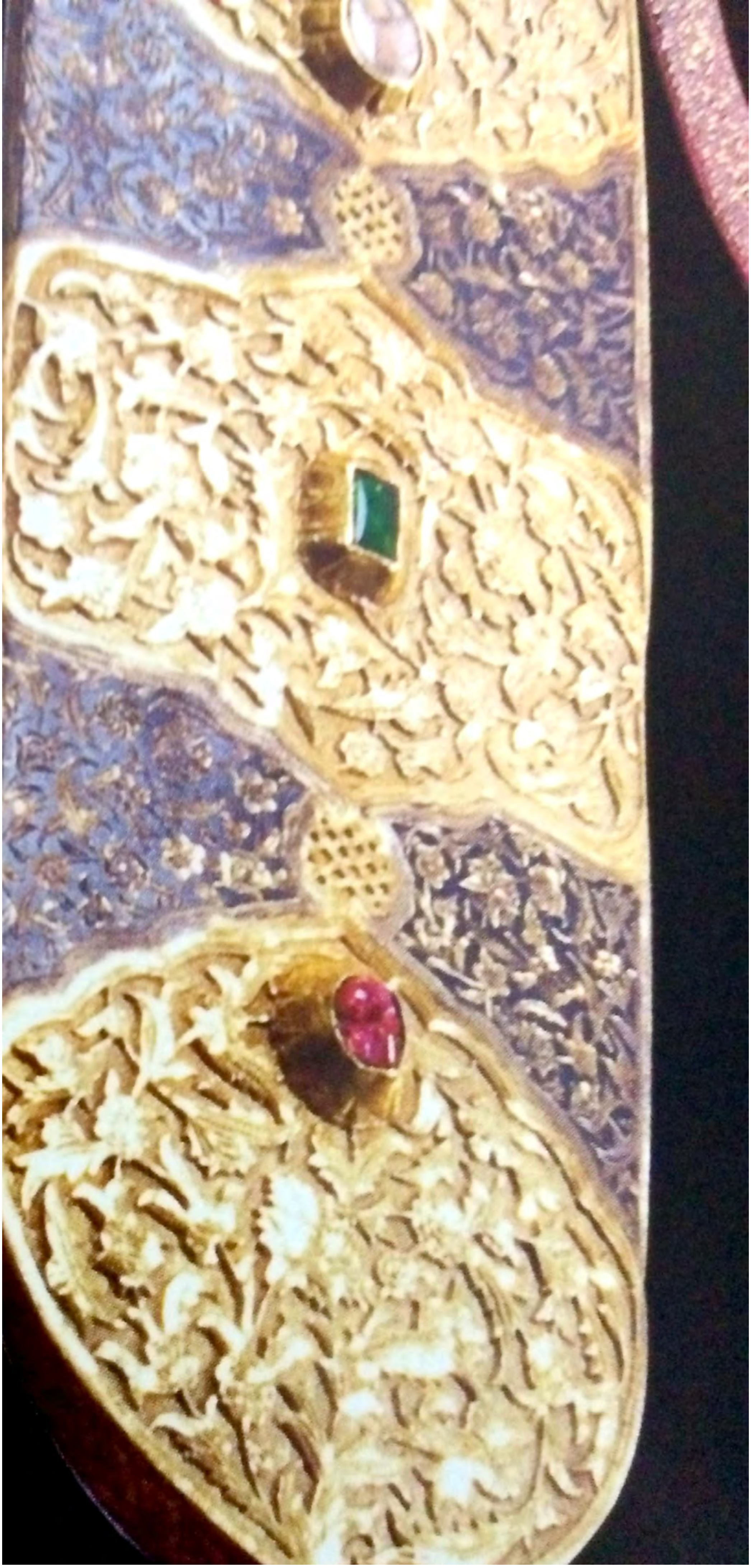
Sword of 'Uthman ibn 'Affan

This sword is 115 cm. in length and 9 cm. in width, and its scabbard is 100 cm. long and 10 cm. wide. It is said to have belonged to 'Uthman ibn Affan. However, because it bears the Kayı tribal seal, there are also other interpretations. It is known that the Ottomans, who belong to the Kayı tribe of Oguz Turks, stamped this seal on all of their weapons, and the sword may have belonged to 'Uthman Ghazi, the founder of Ottoman state. It has a flat, double-edged blade, with a pointed tip and nine thin blood grooves. The decoration on the blade, grip, cross guard, and scabbard was made in the second half of the 16th century, probably during the reign of Sultan Murad III. Verses from Surat al-Fath, the names of God, Muhammad, Abu Bakr, 'Umar, 'Uthman, and 'Ali are engraved on the blade. The cross guard is slightly curved, and both its tips are in the shape of open-mouthed dragons. This sword was used by several sultans at girding ceremonies. Today it is exhibited in the Treasury section of Topkapı Palace.

Sword of 'Uthman ibn 'Affan. T.P.M. Inv. No: 2/3775



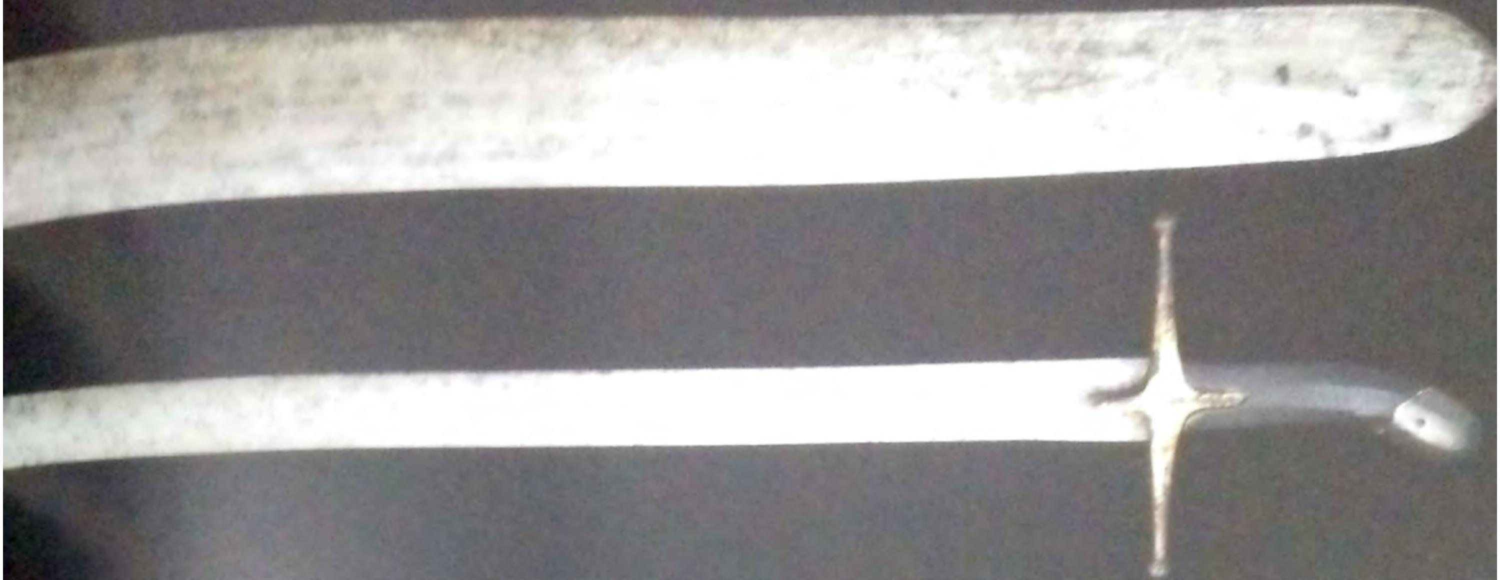






Sword of
Ali ibn Abu Talib,
T.P.M. Inv. No. 21/138

Sword of
Uthman ibn Affan,
T.P.M. Inv. No. 21/135



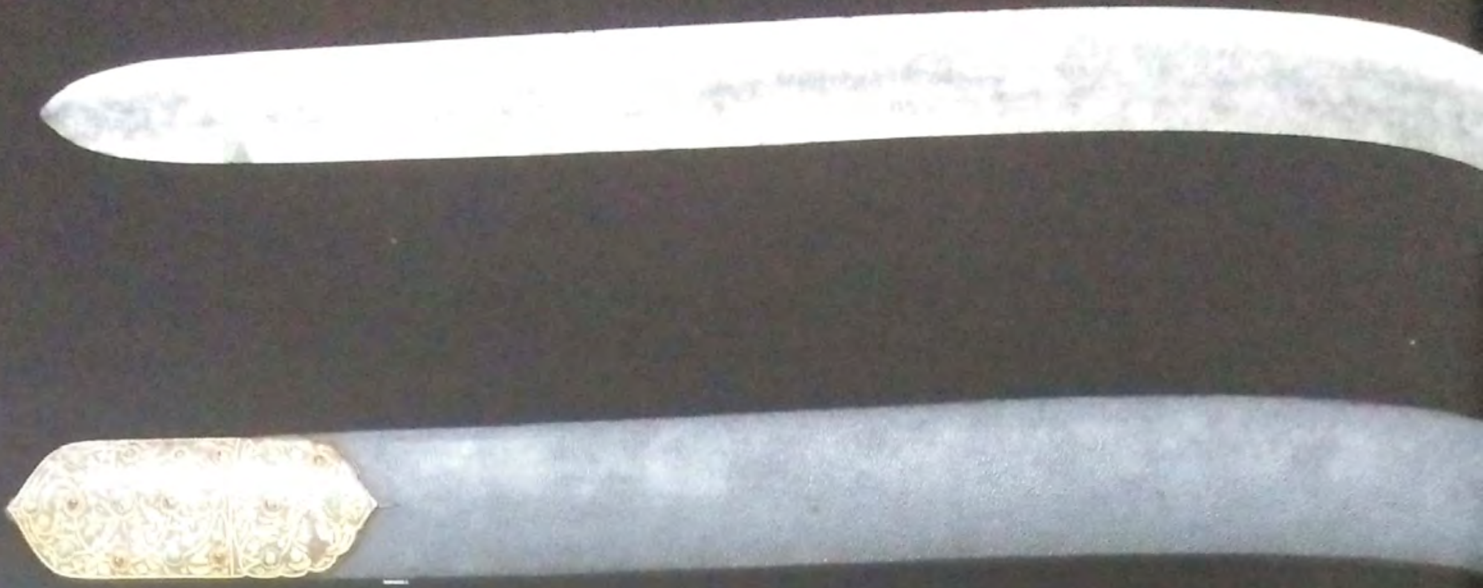
Sword of ʿAli ibn Abu Talib

This sword is 112 cm. long and weighs 1,618 grams. The wooden hilt is covered with red leather and embellished with motifs in relief. The pommel is gilded silver, and the cross guard has Greek ornamentation in the middle. Foliate designs are engraved on the large blade. The inscription in the center of the blade reads: "There is no (young) man like Ali and there is no sword like Dhu'l-Fiqar." Inscriptions are also engraved on the scabbard between the mouth and rings. The nails are gilded silver, and the two rings are in the shape of fans. The scabbard is ornamented with symmetrical floral designs and its sides are foliated.

Sword of ʿUthman ibn ʿAffan

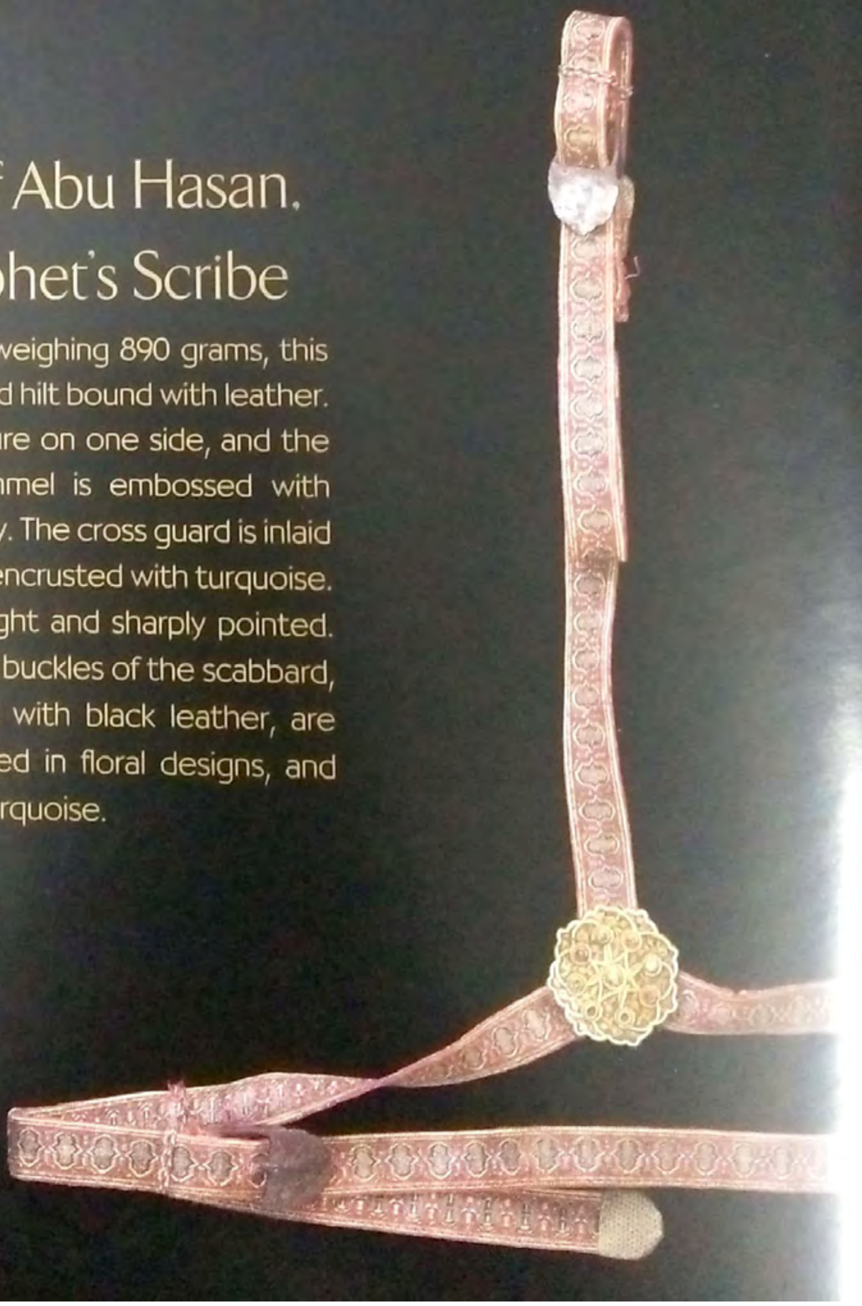
This sword is 100 cm. long and weighs 622 grams. It has a leather hilt, brass pommel, and an iron cross guard plated with gold. The blade is single-edged, and the inscription on it is illegible.





Sword of Abu Hasan, the Prophet's Scribe

98 cm. long and weighing 890 grams, this sword has a curved hilt bound with leather. There is a fish figure on one side, and the gilded silver pommel is embossed with turquoise and ruby. The cross guard is inlaid with gold motifs, encrusted with turquoise. The blade is straight and sharply pointed. The drag and two buckles of the scabbard, which is covered with black leather, are gilded, ornamented in floral designs, and encrusted with turquoise.



Sword of Abu Hasan, the Prophet's scribe. T.P.M. Inv. No: 21/141

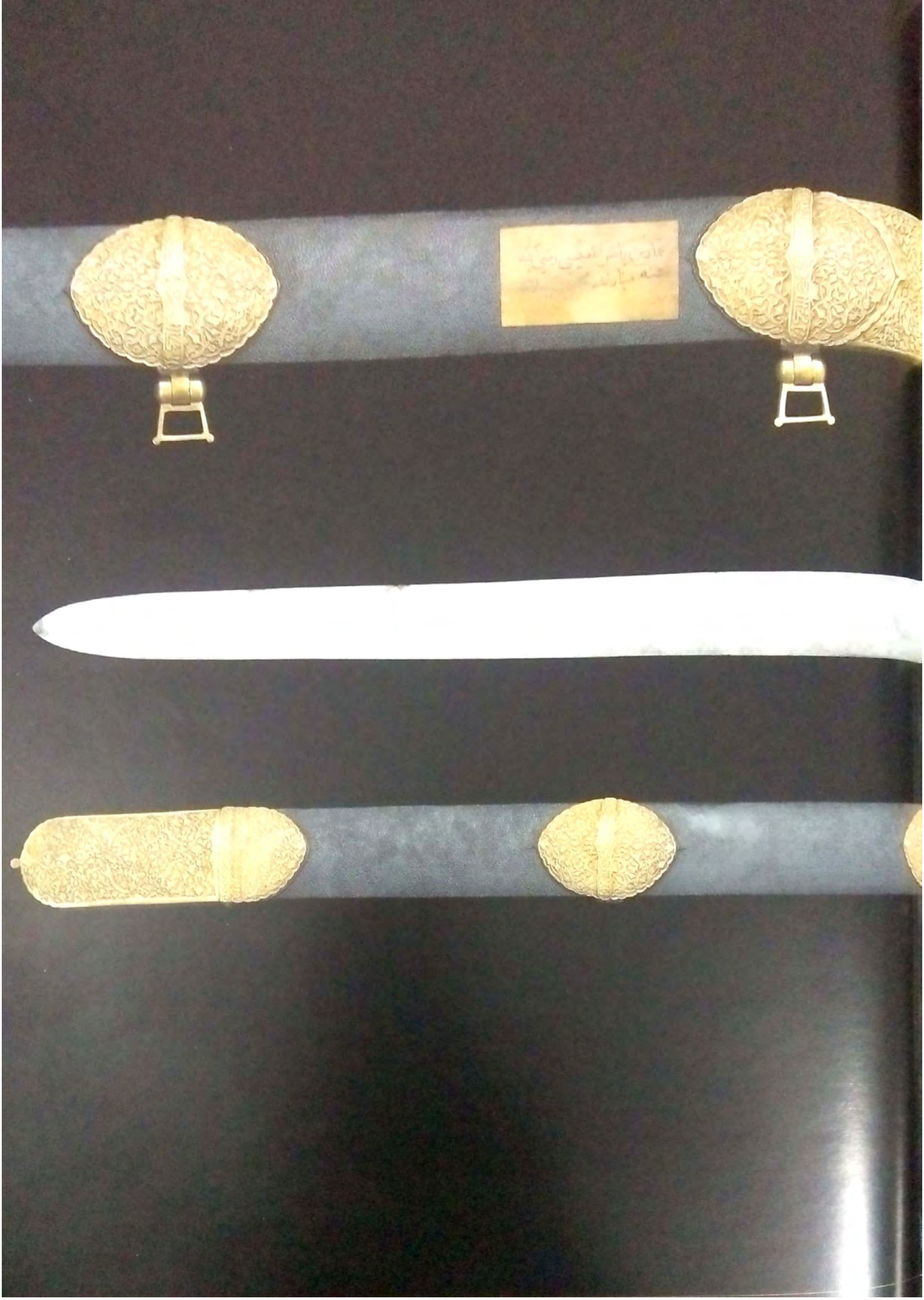


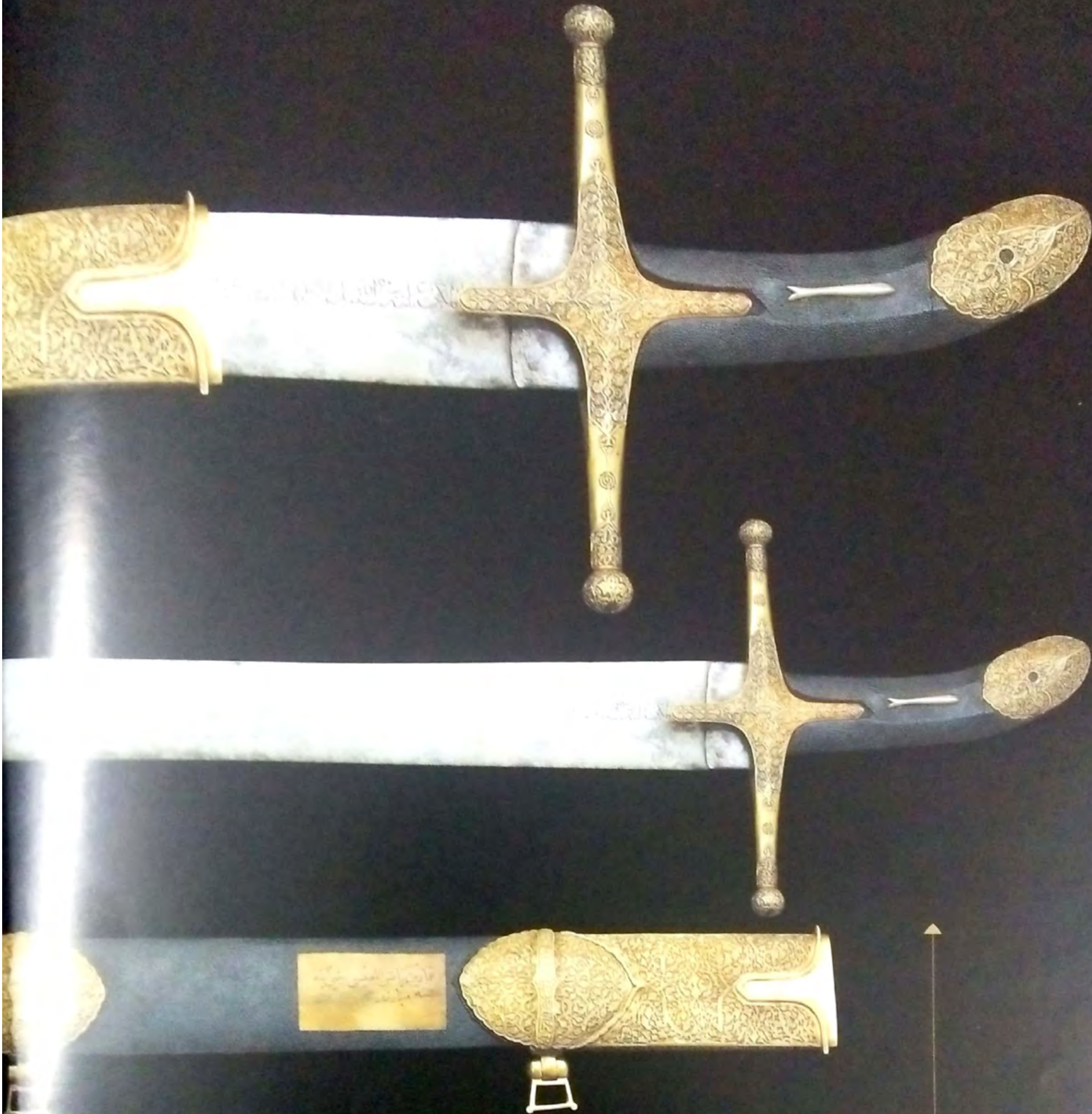


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Sword of Abu Hasan, the Prophet's scribe T.P.M. Inv. No: 2118

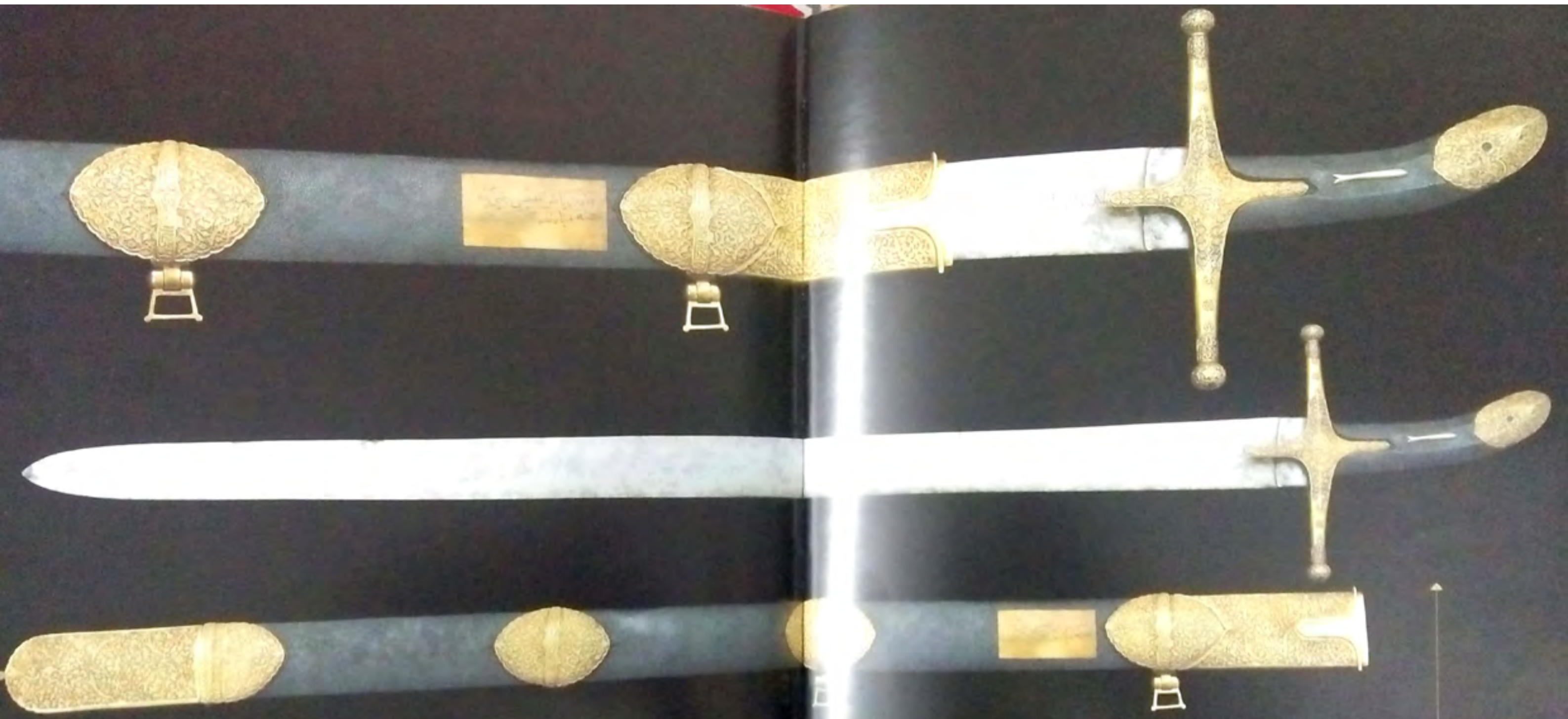




Sword of 'Ammar ibn Yasir

This sword is 98 cm. long and weighs 974 grams. The scabbard is 808 grams. The hilt is covered with black leather, and its pommel and cross guard are gilded silver. They are decorated with floral designs. The sword's blade is thin and straight and has a silver section with inscriptions. The 87 cm. long scabbard is made of wood covered with black leather. Its cross guard, drag, and three braces are ornamented with floral designs like the hilt.

Sword of
'Ammar ibn Yasir.
T.P.M. Inv. No: 21/149



Sword of 'Ammar ibn Yasir

This sword is 98 cm. long and weighs 974 grams. The scabbard is 808 grams. The hilt is covered with black leather, and its pommel and cross guard are gilded silver. They are decorated with floral designs. The sword's blade is thin and straight and has a silver section with inscriptions. The 87 cm. long scabbard is made of wood covered with black leather. Its cross guard, drag, and three braces are ornamented with floral designs like the hilt.

Sword of 'Ammar ibn Yasir. T.P.M. Inv. No: 21/149





Sword of Ja'far al-Tayyar

This sword is 140 cm. in length and weighs 2,854 grams. Its hilt is made of wood covered with black leather, and the pommel is gilded silver. The arms of the cross guard are curved toward the blade, and they end in a foliate design. The blade is grooved in the middle and has a sharp point. The silver and gold images on the blade near the cross guard depict the struggle between a dragon and a phoenix. There is Persian poem in *taliq* calligraphy next to the design. The sword's scabbard is made of wood covered with black leather. It is ornamented with a silver buckle, floral motifs, and inscriptions.

Sword of
Ja'far al-Tayyar.
T.P.M. Inv. No. 21/143

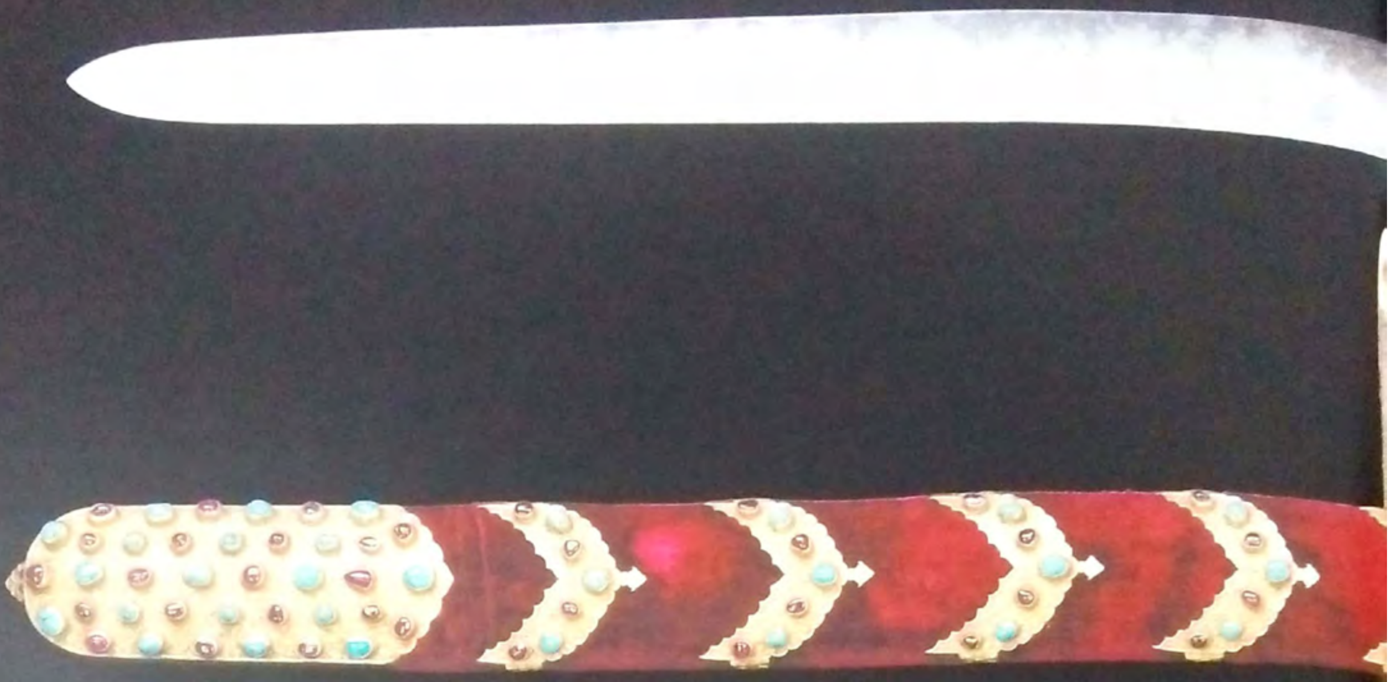






Sword of Ja'far al-Tayyar

This sword is 140 cm. in length and weighs 2,854 grams. Its hilt is made of wood covered with black leather, and the pommel is gilded silver. The arms of the cross guard are curved toward the blade, and they end in a foliate design. The blade is grooved in the middle and has a sharp point. The silver and gold ima[illegible] on the blade near the cross guard depict the struggle between a dragon a[illegible] a phoenix. There is Persian poem in taliq calligraphy next to the design. The sword's scabbard is made of wood covered with black leather. It is ornamented with a silver buckle, floral motifs, and inscriptions.



Sword of Khalid ibn Walid

It is 91 cm in length and weighs 772 grams. Its hilt is wooden and covered with red velvet. The hilt is oval in shape and curves to one side. The pommel and side panel are gilded in silver and encrusted with turquoise and ruby with floral designs. The cross guard has the same style embellishments with hobnails, and its arms look like a spear. There are two silver dots on the surface of its blade. An Arabic inscription is gilded on the part of the blade near the cross guard, which reads: "This is the sword of Khalid ibn Walid." The scabbard is covered with red velvet and ornamented with gold and floral designs. There are ruby and turquoise embellishments on them. There is a poem and the date of AH 1020 (1611) at the mouth of the scabbard. The poem written in Ottoman Turkish, inscribed on the blade reads: "This is the sword of Khalid ibn Walid / With which many villains were killed."





Sword of
Khalid ibn Walid.
T.P.M. Inv. No: 21/147



Sword of Khalid ibn Walid

It is 91 cm in length and weighs 772 grams. Its hilt is wooden and covered with red velvet. The hilt is oval in shape and curves to one side. The pommel and side panel are gilded in silver and encrusted with turquoise and ruby with floral designs. The cross guard has the same style embellishments with hobnails, and its arms look like a spear. There are two silver dots on the surface of its blade. An Arabic inscription is gilded on the part of the blade near the cross guard, which reads: "This is the sword of Khalid ibn Walid." The scabbard is covered with red velvet and ornamented with gold and floral designs. There are ruby and turquoise embellishments on them. There is a poem and the date of AH 1020 (1611) at the mouth of the scabbard. The poem written in Ottoman Turkish, inscribed on the blade reads: "This is the sword of Khalid ibn Walid / With which many villains were killed."









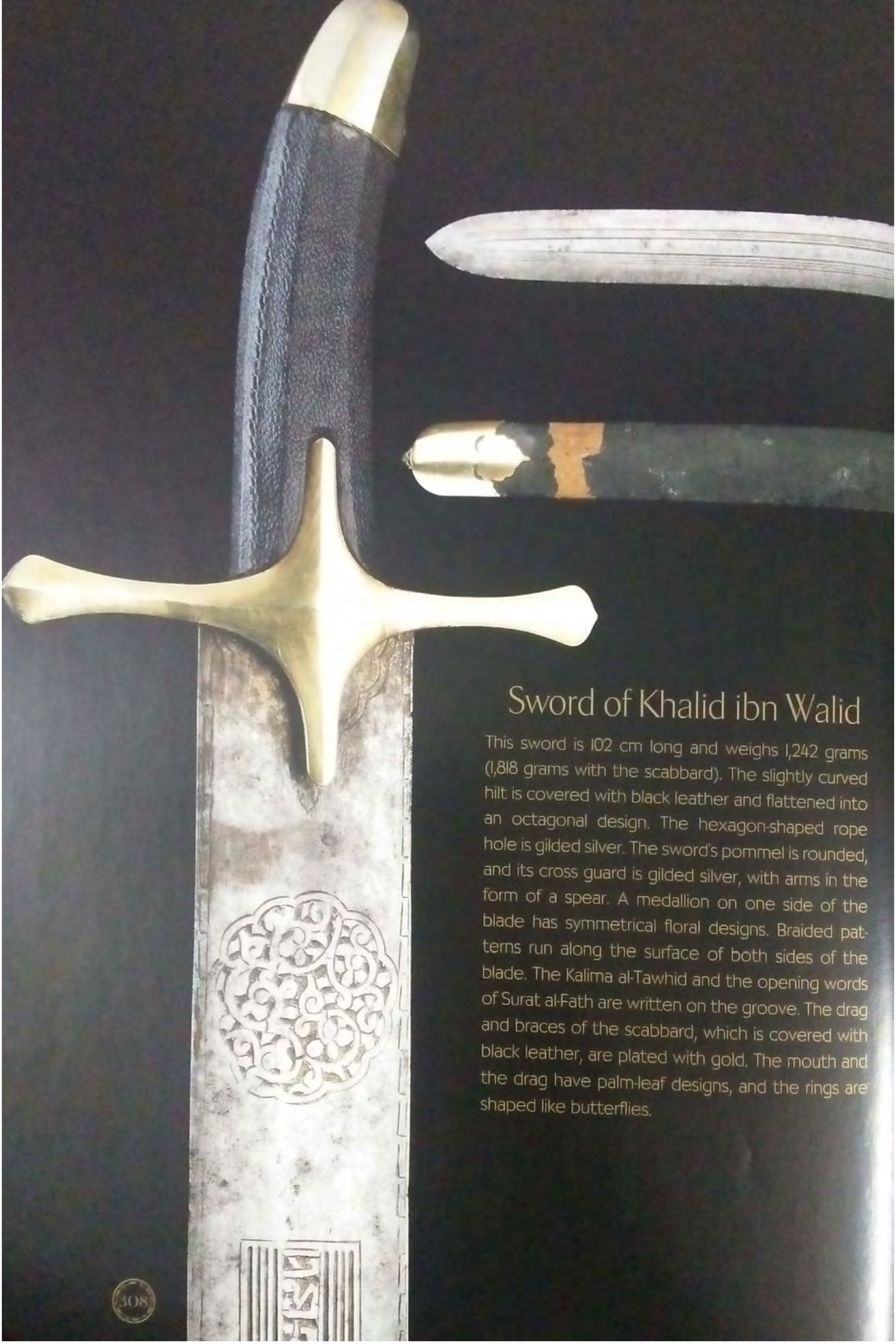
Sword of Khalid ibn Walid

This sword is 98 cm. long and weighs 1,024 grams (2,030 grams with the scabbard). The grip is covered with black leather, and the pommel is gilded silver. It is ornamented with reed foliate designs. The double-edged, sharply pointed blade bears the inscription: "Muhammad is the Messenger of God." The sword's 84 cm. long wooden scabbard is covered with black leather and has decorations similar to those on the hilt. The two sides of the scabbard's mouth are cut in the shape of palm leaves. The inventory note on the scabbard states that these embellishments were made in AH 1001 (1593), during the reign of Sultan Murad II.



Sword of
Khalid ibn Walid.
T.P.M. Inv. No: 21/146





Sword of Khalid ibn Walid

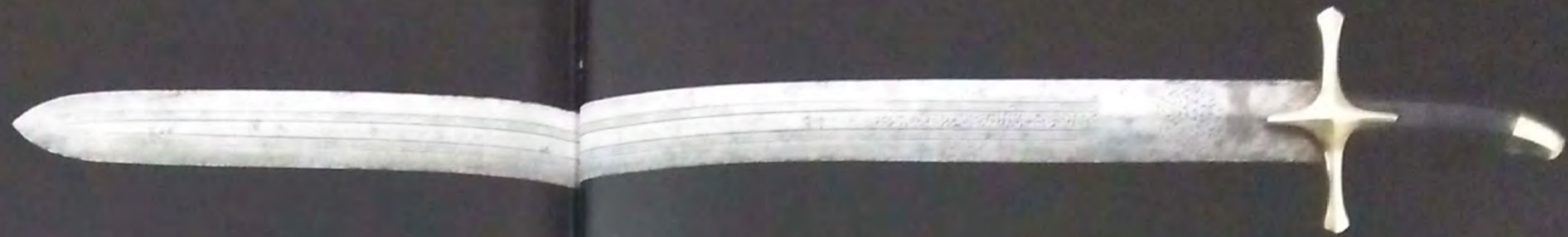
This sword is 102 cm long and weighs 1,242 grams (1,818 grams with the scabbard). The slightly curved hilt is covered with black leather and flattened into an octagonal design. The hexagon-shaped rope hole is gilded silver. The sword's pommel is rounded, and its cross guard is gilded silver, with arms in the form of a spear. A medallion on one side of the blade has symmetrical floral designs. Braided patterns run along the surface of both sides of the blade. The Kalima al-Tawhid and the opening words of Surat al-Fath are written on the groove. The drag and braces of the scabbard, which is covered with black leather, are plated with gold. The mouth and the drag have palm-leaf designs, and the rings are shaped like butterflies.





Sword of
Khalid ibn Walid.
T.P.M. Inv. No: 21/145







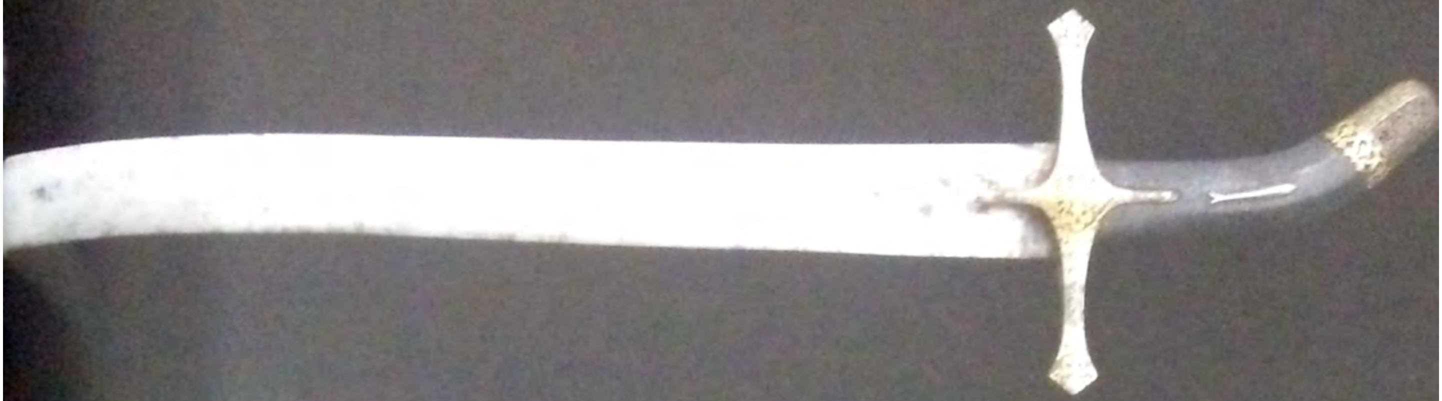


Sword of Khalid ibn Walid

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◄ Sword of Khalid ibn Walid
T.P.M. Inv. No. [illegible]







Sword of Khalid ibn Walid

97 cm. long, this sword weighs 896 grams (1,416 grams with the scabbard). Its octagonal-shaped hilt is bound with leather and curves to one side. The silver figure of a fish adorns the hilt. The gilded pommel is decorated with floral designs and round at the end. The cross guard is ornamented with gold and shaped like a spearhead at both ends. The center is ornamented with symmetrical cloud motifs. There are inscriptions both on the cross guard and the hilt. The double-edged blade has a sharp point, with an inscription on one side. The sword's 86 cm. long scabbard is covered with black leather have floral motifs in gold. The scabbard also has black niello. The ornamented buckles on the braces are oval in shape.

◀ Sword of Khalid ibn Walid, T.P.M. Inv. No: 21/144







Sword of Khalid ibn Walid

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Sword of Zayn al-ʿAbidin

This sword is 97 cm. long and weighs 990 grams (1,904 grams with the scabbard). The hilt and cross guard are made of iron and gilded with gold floral motifs. The hilt, pommel, and arms of the cross guard are segmented. The blade is curved. Covered with black leather, the 90 cm. long scabbard has black niello and its buckles and the drag are gilded silver.





Sword of
Zayn al-Abidin.
T.P.M. Inv. No: 21/139



Sword of Zayn al-'Abidin

This sword is 97 cm. long and weighs 990 grams ([illegible] grams with the scabbard). The hilt and cross-guard are made of iron and gilded with gold floral motifs. The hilt, pommel, and arms of the cross-guard are segmented. The blade is curved. Covered with black leather, the 90 cm. long scabbard has black niello and its buckles and the drag are gilded silver.



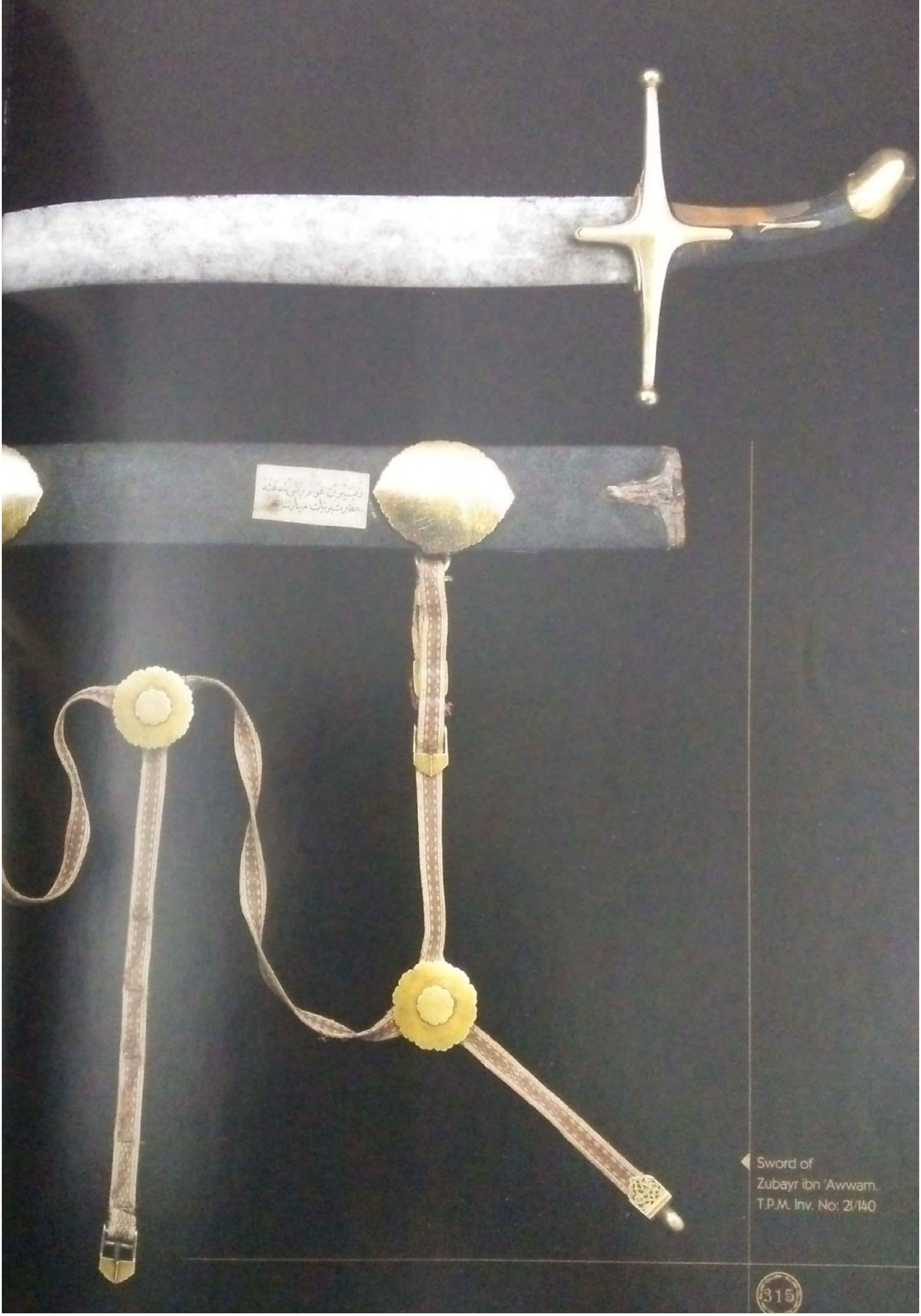
◄ Sword of Zayn al-Abidin [illegible]





Sword of Zubayr ibn 'Awwam

This sword is 103 cm. long and weighs 1,234 grams (2,250 grams with the scabbard). The hilt is covered with leather, and the pommel and cross guard are gilded silver. There are two silver dots on the straight, sharply pointed blade. The scabbard measures 90 cm. in length and is covered with black leather. The drag and buckles are made of gold.



Sword of
Zubayr ibn 'Awwam.
T.P.M. Inv. No: 21/140



Sword of Zubayr ibn ʿAwwam

This sword is 103 cm. long and weighs 1234 grams (2,250 grams with the scabbard). The hilt is covered with leather, and the pommel and cross guard are gilded silver. There are two silver dots on the straight, sharply pointed blade. The scabbard measures 90 cm. in length and is covered with black leather. The drag and buckles are made of gold.



Sword of Zubayr ibn ʿAwwam. T.P.M. Inv. No: 2/80





Sword of a Companion

It is 102 cm. long and weighs 860 grams. Its scabbard is 870 grams. The hilt is gilded silver cast in a hexagonal form. The curved pommel is inlaid with a topaz. Both sides of the hilt have applied plates, gilding, and foliate and floral designs. The cross guard is also ornamented with foliate and floral designs and is encrusted with a large gem. The curved arms of the cross guard have spiral foliate forms, and they are encrusted with turquoise. The blade has two gold spots on its surface. The scabbard, 93 cm. long, is covered with red velvet and has the same style of ornamentation. The rings are made of jade and encrusted with gold, topaz and turquoise.

Sword of
a Companion
of the Prophet.
T.P.M. Inv. No: 21 142





Sword of a Companion

It is 102 cm. long and weighs 860 grams. Its scabbard is 870 grams. The hilt is gilded silver cast in a hexagonal form. The curved pommel is inlaid with a topaz. Both sides of the hilt have applied plates, gilding, and foliate and floral designs. The cross guard is also ornamented with foliate and floral designs and is encr[illegible]ed with a large gem. The curved arms of the cross guard have spiral [illegible] forms, and they are encrusted with turquoise. The blade has two gold [illegible] its surface. The scabbard, 93 cm. long, is covered with red velvet [illegible] same style of ornamentation. The rings are made of jade and encru[illegible] gold, topaz and turquoise.





Sword of a Companion

This sword is 102 cm. long and weighs 1,224 grams (1,928 grams with the scabbard). Its silver hilt is plated with gold, and the cross guard is ornamented with foliate designs. The blade has a groove and a pointed tip. Silver and gold dragon figures decorate the surface near the hilt. The scabbard is covered with black leather and plated with gold.

Sword of a Companion of the Prophet. T.P.M. Inv. No: 21/148







Sword of a Companion

This sword is 102 cm. long and weighs 1,224 grams (1,928 grams with the scabbard). Its silver hilt is plated with gold, and the cross guard is ornamented with foliate designs. The blade has a groove and a pointed tip. Silver and gold dragon figures decorate the surface near the hilt. The scabbard is covered with black leather and plated with gold.

◄ Sword of a Companion of the Prophet. T.P.M. Inv. No: 2/148



SWORDS OF THE COMPANIONS

IN THE WEAPONS SECTION

Apart from the 21 Sacred Swords of the Prophet, four Rightly Guided Caliphs, and other Companions, which are housed in the Apartments of the Holy Mantle, there are seven more swords of Companions in the Weapons Section of Topkapı Palace Museum.



◀ Sword of 'Uthman ibn 'Affan.
T.P.M Inv. No: 1/298



Sword of 'Uthman ibn 'Affan

This sword is 103 cm. long. Its curved, octagon-shaped hilt is covered with red velvet, and it has gilded silver fish motifs on both sides. The arms of the cross guard are also gilded silver. An inscription on one side of the steel blade reads: "This is the sword of 'Uthman ibn 'Affan, may God be pleased with him."





Sword of
'Uthman ibn 'Affan.
T.P.M Inv. No: 1/298

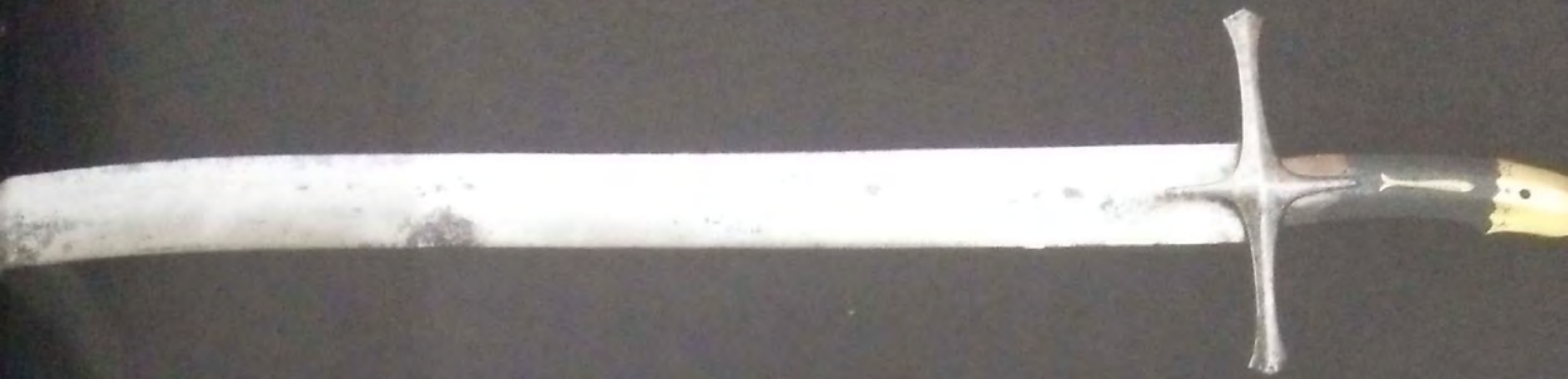


Sword of 'Uthman ibn 'Affan

This sword is 103 cm. long. Its curved, octagon-shaped hilt is covered with red velvet, and it has gilded silver fish motifs on both sides. The arms of the cross guard are also gilded silver. An inscription on one side of the steel blade reads: "This is the sword of 'Uthman ibn 'Affan, may God be pleased with him."

◀ Sword of 'Uthman ibn 'Affan
T.S.M. Inv. No. 1/298





Sword of ʿUthman ibn ʿAffan

It measures 100 cm in length. The hilt is made of wood covered with black leather. There is a gilded silver fish motif on one side. The tip of the flat blade is oval shaped, and an inscription on one side of the blade reads: "ʿUthman ibn ʿAffan, the Chief of the believers."

Sword of ʿUthman ibn ʿAffan. T.P.M Inv. No: I/204



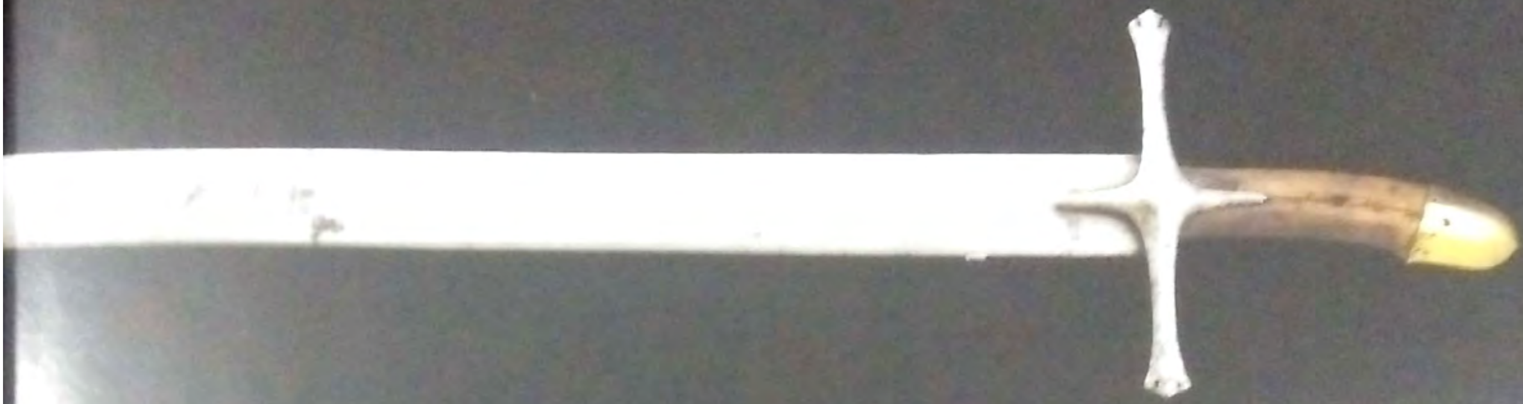


Sword of 'Uthman ibn 'Affan

It measures 100 cm in length. The hilt is made of wood covered with black leather. There is a gilded silver fish motif on one side. The tip of the flat blade is oval shaped, and an inscription on one side of the blade reads: "Uthman ibn 'Affan, the Chief of the believers."

Sword of
'Uthman ibn 'Affan.
T.P.M Inv. No: 1/204





Sword of 'Uthman ibn 'Affan

90 cm. long, this sword has an octagon-shaped wooden hilt covered with green velvet. Its cross guard is made of steel. The blade is flat, with an oval tip. "There is no deity but God and Muhammad is His Messenger" is inscribed on one side of the blade, and "'Uthman ibn 'Affan, Chief of the believers" is engraved on the other.

Sword of 'Uthman ibn 'Affan. T.P.M Inv. No: 1/203





Sword of ʿUthman ibn ʿAffan

90 cm. long, this sword has an octagon-shaped wooden hilt covered with green velvet. Its cross guard is made of steel. The blade is flat, with an oval tip. "There is no deity but God and Muhammad is His Messenger" is inscribed on one side of the blade, and "Uthman ibn 'Affan, Chief of the believers" is engraved on the other.

Sword of
ʿUthman ibn ʿAffan
T.P.M Inv. No 1/203





Sword of Mu'adh ibn Jabal

This sword measures 97 cm. in length. Its hilt is fashioned from two black horn panels riveted on both sides, and it has a segmented pommel. Two silver plates attached to both sides are inscribed as follows: "This sword belongs to the honored Companion Mu'adh ibn Jabal. It is taken out of the Imperial Treasury." The sword's cross guard is made of steel, and its flat blade has an oval tip. The scabbard is made of wood and covered with black leather.

Sword of
Mu'adh ibn Jabal.
T.P.M. Inv. No: I/301





Sword of Mu'adh ibn Jabal

This sword measures 97 cm. in length. Its hilt is fashioned from two black horn panels riveted on both sides, and it has a segmented pommel. Two silver plates attached to both sides are inscribed as follows: "This sword belongs to the honored Companion Mu'adh ibn Jabal. It is taken out of the Imperial Treasury." The sword's cross guard is made of steel, and its flat blade has an oval tip. The scabbard is made of wood and covered with black leather.

Sword of
Mu'adh ibn Jabal
T.P.M. Inv. No 1/30





Sword of Mu'adh ibn Jabal

The wooden hilt is covered with red velvet, and the octagon-shaped pommel is made of gold. Three short verses from the Qur'an are inscribed in its eight segments. The cross guard matches pommel, and one of its sides is engraved with the inscription, "There is no deity but God and Muhammad is His Messenger." The legend gilded inside the groove of the blade reads: "Mu'adh ibn Jabal, the Companion of the Messenger of God." Just below the hilt, the word *baduh* (a word used for luck and safety charms) is engraved in two columns twenty-two times. The scabbard is made of wood covered with red velvet.

Sword of
Mu'adh ibn Jabal
T.P.M. Inv. No: I/299





Sword of Mu'adh ibn Jabal

The wooden hilt is covered with red velvet, and the octagon-shaped pommel is made of gold. Three short verses from the Qur'an are inscribed in its eight segments. The cross guard matches pommel, and one of its sides is engraved with the inscription, "There is no deity but God and *Muhammad* is His *Messenger*." The legend gilded inside the groove of the blade reads: "*Mu'adh* ibn Jabal, the Companion of the *Messenger* of God." Just below the hilt, the word *baduh* (a word used for luck and safety charms) is engraved in two columns twenty-two times. The scabbard is made of wood covered with red velvet.

Sword of
Mu'adh ibn Jabal
T.P.M. Inv. No: 1/299







Sword of Sa'd ibn 'Ubada

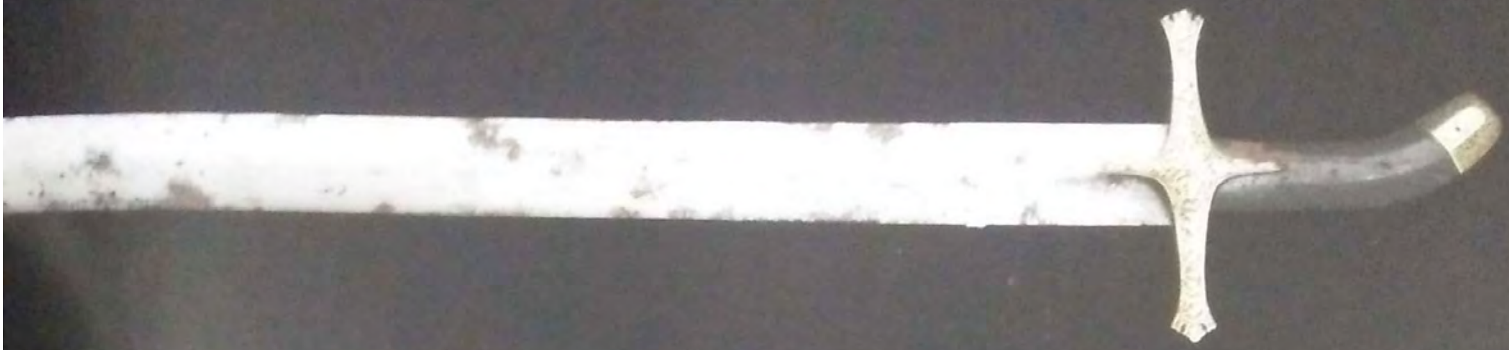
This sword measures 94 cm. in length. Both sides of the blade are ornamented with silver floral designs and cartouches. An inscription in a cartouche on one side of the blade reads: "Victory is from God and conquest is near." On the other side, another legend reads: "This is the sword of Sa'd ibn 'Ubada al-Ansari." Gold motifs decorate both ends of the cartouches containing the inscriptions.

◀ Sword of
Sa'd ibn 'Ubada
T.P.M. Inv. No: 1/110



Sword of Sa'd ibn 'Ubada





Sword of Dhirar ibn Azwar

The hilt of this 98 cm. long sword is made of wood covered with black leather. The octagon-shaped pommel is gilded silver, and the steel cross guard is embellished with gold motifs. An inscription on the blade reads: "Dhirar ibn Azwar, Companion of the Messenger of God."

Sword of
Dhirar ibn Azwar.
T.P.M. Inv. No: 1/207

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Endnotes

[1] Ibn Hisham, *al-Seerah al-Nabawiyya*, 5/182.

[2] Ibn Hibban, *al-Thiqat*; al-Hakim al-Tirmidhi, *Nawadir al-Usul*, 1/306.

[3] Ibn Sa'd, *al-Tabaqat al-Kubra*, 2/40.

[4] Bukhari, *Janaiz*, 27; Muslim, *Janaiz*, 44

[5] Bukhari, *Jihad*, 102, 143; *Fadhail al-Sahaba*, 34; Ahmad ibn Hanbal 5/333

[6] Ahmad ibn Hanbal 5/299, 300; Ibn Abu Shayba, *al-Musannaf*, 7/412; Ibn Hibban, *al-Sahih* 15/522.

[7] Ibn Hisham, *al-Seerah al-Nabawiyya*, 6/43; Ibn Sa'd, *al-Tabaqat al-Kubra*, 2/89, 3/129.

[8] Muslim, Hajj, 322-326 4/1812; Ahmad ibn Hanbal, 3/133, 137.

[9] Ibn Khuzayma, *al-Sahih* 4/299; Bayhaki, *al-Sunan al-Kubra*, 1/25 , 7/67.

[10] Abu Dawud, *Salat*, 89.

[11] Bukhari, *Wudu*, 30; Muslim, *Hajj*, 25; Abu Dawud, *Manasik*, 21; Muwatta, *Hajj*, 31

[12] Abu Dawud, *Tahara*, 60; Ibn Maja, *Tahara*, 84.

[13] Ibn Hajar, *al-Isaba*, 2/385.

[14] Bukhari, *Ashriba*, 30; Muslim, *Ashriba*, 88.

[15] Bukhari, *Maghazi*, 21; Muslim, *Jihad*, 104; Tirmidhi, *Tafsir al-Surat*, (3) 13.

[16] Abu Dawud, *Zakat*, 16; Nasai, *Zakat*, 27.

[17] Bukhari, *al-Tarikh al-Kabir*, 4/48; Tabarani, *al-Mu'jam al-Kabir*, 6/32.

[18] Ibn Maja, *Iqamat al-Salat*, 164.

[19] Ibn Sa'd, *al-Tabaqat al-Kubra*, 3/235, 7/386; Darakutni, *al-Sunan*, 1/236.

[20] Ibn Qayyim, *Zad al-Me'ad*, 3/409; al-Suyuti, *al-Hasais al-Kubra*, 1/442; Halabi, *al-Seerah al-Halabiyya*, 3/54.

[21] Bukhari, Hajj, 51, 52, 54, *Maghazi*, 77, 48, *Salat*, 30, 81, 96, *Tahajjud*, 25, *Jihad*, 127; Muslim, *Hajj*, 388-397; Abu Dawud, *Manasik*, 93; Muwatta, *Hajj*, 193; Nasai, *Masajid*, 5; Ibn Hisham, *al-Seerah al-Nabawiyya*, 5/74.

[22] Tirmidhi, *Hajj*, 40.

[23] Ahmad ibn Hanbal, 3/425; Ibn Abdilbar, *al-Tamhid*, 10/46.

[24] Bukhari, *Maghazi*, 83, Muwatta, *Janaiz*, 27.

[25] Abu Dawud, *Tib*, 18.

[26] Bukhari, *Tib*, 38; Muslim, *Tib*, 54; Abu Dawud, *Ashriba*, 19; Ibn Maja, *Tib*, 36.

[27] Muslim, *Fadhail al-Sahaba*, 223, 224, 225; *Musnad*, 1/38, 3/380.

[28] Bukhari, *Jihad*, 5, 73; Muslim, *Jihad*, 113; Tirmidhi, *Fadhail al-Jihad*, 17; Nasai, *Jihad*, 11; Ibn Maja, *Jihad*, 2.

[29] See Al-Baqara 2:249-251.

Abbreviations

Inv.No: Inventory number

T.I.A.M. (T.I.E.M): Turkish and Islamic Arts Museum, Istanbul

T.P.M.: Topkapı Palace Museum

T.P.M.L. (T.P.M.K.): Topkapı Palace Museum Library

T.P.M.L.T. (T.P.M.K.H): Topkapı Palace Museum Library, Treasury

T.P.M.L.R. (T.P.M.K.R): Topkapı Palace Museum Library, Revan

H.S.: The Holy Mantle

1/. Topkapı Palace Museum, inventory code for Weapons section

2/. Topkapı Palace Museum, inventory code for Treasury section

11/. Topkapı Palace Museum, inventory code for the Audience Hall and Fountain Hall

13/. Topkapı Palace Museum, inventory code for the sultans' clothes section

21/. Topkapı Palace Museum, inventory code for the Pavilion of the Sacred Relics

24/. Topkapı Palace Museum, inventory code for Cloth (*Avadancılar*) section

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"If your blessed foot had not honored the earth
Ablution with soil would not purify anyone"



بصيامه مبارك قدمك نوروز مينه

يا الهي تبريك كمسه حال ابنيهم